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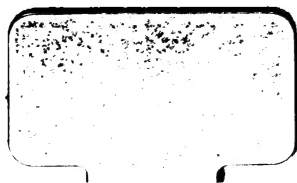
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A COMPENDIOUS GRAMMAR  
OF THE  
EGYPTIAN LANGUAGE.

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Quicquid praecipies esto brevis: ut cito dicta  
Percipiant animi dociles, teneantque fideles.

De Art. Poet. III. 55.

A COMPENDIOUS GRAMMAR  
OF THE  
**EGYPTIAN LANGUAGE**

AS CONTAINED IN THE  
COPTIC, SAHIDIC, AND BASHMURIC DIALECTS;  
TOGETHER WITH  
ALPHABETS AND NUMERALS IN THE HIEROGLYPHIC AND ENCHORIAL CHARACTERS.

BY THE  
**REV. HENRY TATTAM. LL. D., D. D., F. R. S.**  
Rector of Stanford Rivers.

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P. 71/68

TO  
**J O H N L E E E S Q<sup>R</sup>.**

LL. D., F. R. S., P. A. S., & &.

IN GRATEFUL REMEMBRANCE OF  
THE MANY FACILITIES AFFORDED  
IN THE PROSECUTION OF  
**HIS EGYPTIAN STUDIES**

THIS VOLUME IS RESPECTFULLY DEDICATED

BY THE AUTHOR.

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## PREFACE.

Egyptian Literature has of late years attracted particular attention. All that has come down to us of the Language and Literature of ancient Egypt is contained in the Coptic, Sahidic, and Bashmuri Dialects; and in the Enchorial, Hieratic, and Hieroglyphic Inscriptions, and Manuscripts.

Without attempting to trace the origin of the Egyptian Language, we may just remark that the learned Rossius in his "*Etymologiæ Ægyptiacæ*," has shown the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity to a certain extent, it must be admitted, does exist.\*)

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\*) In Rawlinson's Herodotus are the following observations. "The Egyptian Language might, from its grammar, appear to claim a Semitic origin, but it is not really one of that family, like the Arabic, Hebrew,

Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from other languages, it is impossible for *us* to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also pointed out the resemblance of a considerable number of Egyptian

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and others; nor is it one of the Sanscrit family, though it shows a primitive affinity to the Sanscrit in certain points; and this has been accounted for by the Egyptians being an offset from the early "undivided Asiatic stock;" — a conclusion consistent with the fact of their language being "much less developed than the Semitic and Sanscrit, and yet admitting the principle of those inflections and radical formations which we find developed, sometimes in one, sometimes in the other, of those great families." Besides certain affinities with the Sanscrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic "in all its non-Semitic features most strikingly corresponds with the old Egyptian." It is also the opinion of M. Müller that the Egyptian bears an affinity both to the Arian and Semitic dialects, from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Arian and Semitic.

In its grammatical construction, Egyptian has the greatest resemblance to the Semitic; and if it has less of this character than the Hebrew, and other purely Semitic dialects, this is explained by the latter having been developed after the separation of the original tongue into the Arian and Semitic, and by the Egyptian having retained a portion of both elements. There is, however, a possibility that the Egyptian may have been a compound language, formed from two or more *after* the first migration of the race, and foreign elements may have been then added to it, as in the case of some other languages.

Rawlinson's Herodotus vol. II. p. 279.



words to some of the dialects of the north of Asia, and the north of Europe: this discovery appears to have raised a doubt in his mind of the African origin of the Egyptians. The fact is, the remains we possess of the Egyptian Language, when separated from the Greek, with which it is in some measure mixed up, have no near resemblance to any one of the ancient or modern languages.\*

The importance of the Ancient Egyptian Language to the Antiquary, will at once appear, when we consider that the knowledge of it is necessary before the inscriptions on the Monuments of Egypt can be properly understood, and the Enchorial and Hieratic Manuscripts can be fully deciphered.

Nor is it of less importance to the Biblical Student. The Egyptian Versions are supposed to have been made about the second century,\*\* and if they were not

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\* Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. II. p. 473.

\*\* Zosimus, as quoted by Fabricius, says, that the old Testament was translated into Egyptian, when the Septuagint Translation was made. "Biblia tunc non in Graecam tantum, sed etiam Aegyptiis in vernaculam linguam fuisse translata." p. 196.

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *Tychsensius*. See also *Buxtorf's Talmudic Lex.* p. 1571. Also. "It is permitted to write the Law in Egyptian." *Babyl. Talmud*,

the first, they certainly were among the most early Translations of the Scriptures into the Languages of the East: and perhaps the Egyptian New Testament is of equal or even of greater authority than any of the ancient Versions. The Coptic or Memphitic, and the Sahidic or Thebaic, are distinct versions. The Translations of the old Testament, as will be readily supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These versions will be found of great use in assisting to determine the reading of many passages of the Septuagint, and in fixing the meaning of many expressions. We may also observe that the quotation from Jeremy the Prophet, Matthew XXVII, 9. is found in fragments of Jeremiah in these versions: it is different from the parallel passage in Zachariah XI, 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The terms Coptic and Sahidic were adopted in the first edition of the grammar, instead of Memphitic and Thebaic, lest confusion should be created; as the

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*Seder Med. Schal.* f. 115. These expressions seem to imply the existence of the Law in Coptic.

For the arguments in support of the Translation of the New Testament into Egyptian in the second century, see *Wilkinson's Introduction to the Coptic New Testament*, and *The Introduction to the Sahidic Fragments*.

former terms are used in those Egyptian Publications which have issued from the Oxford University Press.

The defects and mistakes of the former edition the Author trusts have been corrected in this, and he has endeavoured to render this edition worthy of the confidence and patronage of the Students of Egyptian Literature.

Stanford Rivers Rectory.

May, 1862.



**Observations**  
on the  
**Hieroglyphic and Enchorial Alphabets,**  
with a few remarks relative to their use.

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The glory of Egypt has long since passed away, but enough of its learning remains in the Sculptured Monuments of Ancient Egypt, and in existing Papyri to excite the most intense interest. These stores had long engaged the attention of the Learned who had in vain endeavoured to decipher them till our indefatigable and learned countryman Dr. Young, and a little later in point of time M. Champollion, turned their energies to the subject with considerable success. And since their day the subject has not been permitted to slumber, for other learned men have entered the field, and put before the world all that these monuments have preserved, which had been hid from the researches of the wise for so many ages.



#### XIV Observations on the Hieroglyphic and Enchorial Alphabets.

In the year 1814 Dr. Young commenced a laborious examination of the triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French at Rosetta, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial (*εγχωρια*)\* or native character. Dr. Young entered upon the investigation after the Baron De Sacy and Mr. Akerblad had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in deciphering it, being aided by the words *King, Country, and, &c.* which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of *Ptolemy*, which was enclosed in a ring or oval, he justly conceived that the characters composing the name might be used otherwise than symbolically; he therefore proceeded to apply these characters *Phonetically*, or *Alphabetically*, as well as those contained in the name of *Berenice*, which he had ascertained, which was found with that of Ptolemy at Karnak: and by the aid of these characters he succeeded in de-

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\* This word is used in the Rosetta inscription and elsewhere.



ciphering other groups. Mr. Banks, who had received a communication from Dr. Young while he was in Egypt, discovered the names of *Ptolemy* and *Cleopatra* on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory Inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up and extended by M. Champollion, and afterwards by Mr. Salt, our then consul general in Egypt. Since then, many eminent individuals, too numerous to name, have successfully pursued this branch of the Literature of Ancient Egypt, and the world is in possession of their labours.












From the researches of Dr. Young, M. Champollion, and others, the accompanying Alphabets are constructed.

The names of Kings, and of other distinguished individuals, are generally enclosed in ovals.

The characters are sometimes read from right to left, and at others from left to right, or from the top downwards; nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We however state as a rule that the characters are always read from the side towards which the animals look.

The gender of nouns is expressed by Articles as in Coptic; the Hieroglyph  or , corresponding with

XVI Observations on the Hieroglyphic and Enchorial Alphabets.

π or φ, masculine singular, and , with τ, θ or † sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character  has the power of q in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by  — or  agreeing with nι Coptic, or by these characters doubled; as ,  or , nEN, or nι, Coptic. The plural is also formed by III, and the dual by II, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by , and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as , NK, or NAK, , nq, or NAq;  NC, or NAC &c.

The Alphabetic or Phonetic,\* was one of the

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\* Clemens Alexandrinus, who flourished about the second century is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these:

*Αντίκα οἱ παρ' Αἰγυπτίοις παιδευόμενοι, πρῶτον μὲν πάντων τῶν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλούμενην· δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῦνται οἱ ἱερογράμματα· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἥς ἡ μὲν ἐστὶ διὰ τῶν πρῶτων στοιχείων κυριολογικὴ ἡ δὲ συμβολικὴ· τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μῦθον ἡ δ' ὥσπερ τροπικῶς γραφεται, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνίγματα· ἥλιον γοῦν γραφῆαι βουλομένοι κυκλὸν ποιοῦσι σελήνην δὲ σχῆμα μηνόειδες, κατὰ τὸ κυριολογούμενον εἶδος· τροπικῶς δὲ κατ' οἰκειότητα μεταγόντες καὶ μετατιθέντες, τὰ δ' ἐξαλλαττοντες, τὰ δὲ πολλαχῶς μετασχηματίζοντες χαράττουσιν.* Strom. l. 4. c. 4.

„Jam vero qui doceantur ab Aegyptiis, primum quidem discunt Aegy-

modes of Hieroglyphic writing; but besides this the Egyptians had another called Symbolic, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as a bullock or a ram was represented by a figure of the animal; and a bow and arrow by a graphic imitation of them. Another kind of Symbolic writing was the Tropical or Figurative; that is by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For instance,

ptiarum litterarum viam ac rationem quae vocatur Epistolographica: secundo autem hieraticam, qua utuntur Hierogrammates: ultimam autem Hieroglyphicam: cujus una quidem species est per prima elementa; Cyriologica dicta: altera vero Symbolica. Symbolicae autem una quidem proprie loquitur per imitationem: alia vero scribitur velut Tropice: alia vero fere significat per quaedam Aenigmata. Qui solem itaque volunt scribere, faciunt circulum: lunam autem figuram lunae, cornuum formam prae se ferentem, convenienter ei formae quae proprie loquitur. Tropice autem per convenientiam traducentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt.“

Porphry has communicated much the same information on the subject.

*Εν Αιγυπτῳ μὲν τοῖς ἱερευσὶ συνῆν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξεμάθε, καὶ τὴν Αἰγυπτίων φωνῶν γραμμάτων δὲ τρισσὰς διαφορὰς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογουμένων κατὰ μῆσιν, τῶν δὲ ἀλληγορουμένων κατὰ τιμὰς αἰνιγμοῦς.*

De Vit. Pythag. CII, 12.

„In Aegypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Aegyptiorum: litterarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quarum illae (Hieroglyphicae) quidem res exponunt imitatione. Hae (Symbolicae) vero sub Aenigmatis quibusdam latenter ostendunt.“

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**XVIII Observations on the Hieroglyphic and Enchorial Alphabets.**

to express the sun they formed a circle, and for the moon they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt it is impossible to say; but the inscriptions on the monuments carry us back to a very ancient date. The name of Tirhakah king of Ethiopia, (2. Kings XIX, 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt at Medinet Haboo, and at Birkel in Ethiopia in Phonetic Characters. M. Champollion also found at Karnak the name of Shishak king of Egypt, (1. Kings XIV, 25, 26.) Phonetically written, who lived about 970 years before Christ. "He is represented as dragging the chiefs of thirty conquered Nations to the feet of the Theban Trinity." Among these he found written in letters at full length, Joudaha Melek, "The king of the Jews." This may be considered as a commentary on the above named chapter. We may probably conclude in the words of the Poet:

*„Nondum fumineas Memphis contexere biblos  
Noverat: et saxis tantum volucresque feraeque  
Sculptaque servabant magicas animalia linguas."*

Lucan. Phars. lib. III. 221.

The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear evident on comparing them. "These characters appear to have been intended for simple imita-




tions of the Hieroglyphics: and from these the Enchorial or Popular characters seem to have been derived."





"The manuscripts, which belong to the time of Psammetichus, appear to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistolographic" character, while the Hieratic was so called as being more employed by the Priests for the purposes of their religion."

I am indebted to the kindness of C. W. Goodwin Esqr. for the Hieroglyphic and Enchorial Alphabets, and for the following observations on those Alphabets.

"The Hieroglyphic writing comprises between 60 and 70 signs which are alphabetic, that is, which represent simple vowel and consonantial sounds. There are also nearly 200 more which are syllabic, that is they represent combinations of simple sounds. Some of these latter signs are appropriated to particular words, others are in common use, and occur in the spelling of words of all kinds.

As an example of the Alphabetic signs we may take  the owl, which represents the letter *m*. It often however stands alone, like *M* in Coptic, in which case we must suppose that a vowel sound *a* or *e* was either prefixed or postfixed in pronunciation. An example of the

XX. Observations on the Hieroglyphic and Enchorial Alphabets.

syllabic signs is  which represents the combination *am*. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple  we have sometimes , sometimes , both of which combinations are sounded simply *am*. Many characters which are really syllabic were inserted in the earlier lists which were formed, as alphabetic. It is probable that all the Hieroglyphic characters were originally syllabic, and that those which subsequently became pure consonants, had at first a complementary vowel.

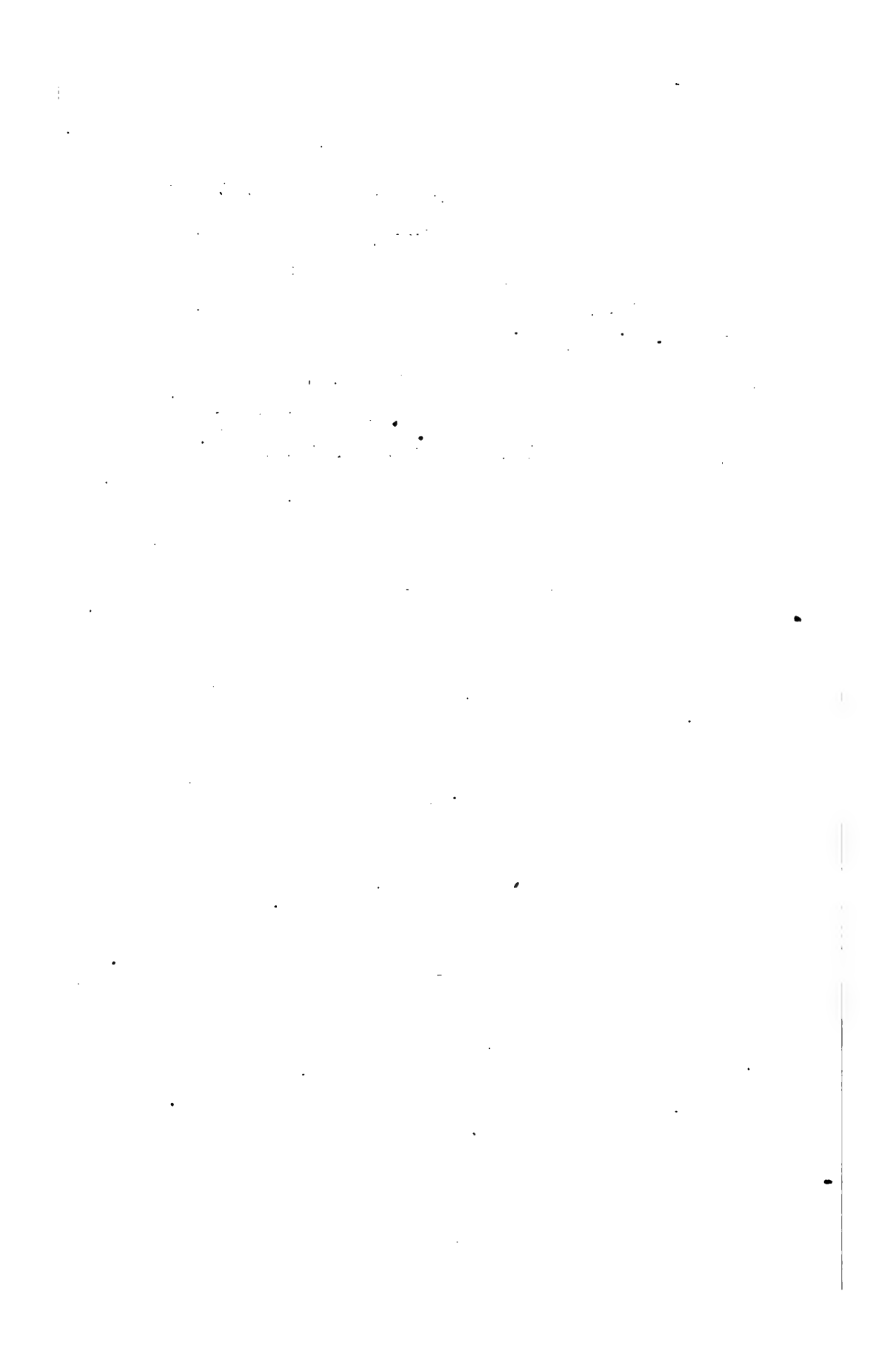
The Hieroglyphic list includes only those characters which are purely alphabetic. Those which are found in late inscriptions are marked with an asterisk.\* A few of which the sound may be considered still open to doubt are marked with a query? —

“The Hieratic writing was formed from the Hieroglyphic, by a gradual modification of the original forms, many of which became so altered as to be capable of identification only by comparison of identical texts written in both kinds of characters, of which the Rituals furnish abundant examples. Many varieties of Hieratic exist, just as there are many kinds of handwriting amongst ourselves, all reducible to the old square Roman character.

About 600 B. C. the Demotic or Enchorial was formed, being only an abbreviated or degenerated form of the Hieratic, through which its letters may be traced

up to the original Hieroglyphics. — The Demotic or Enchorial writing comprises, like the Hieroglyphic and Hieratic, a limited number of purely alphabetical characters, and also a good many syllabic ones. The list here given is taken from the Demotic Grammar of Dr. Brugsch, and comprises only those characters which may be considered as purely alphabetic. The reading is from right to left.”

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## Enchorial or Demotic Alphabet.

~~~~~

A     ⊥ (II) <1 3 5 2 1 1

I     4 1 ∞ III

OU    10 (3) 1 1

B     2 4

F, V   7

K     5 3 12 2 2 2 2

R     3 ∞ ∞ 0 /

L     2

M     3 3

N     1 1 1 1 2

P     2 2 ∞ 1 1

S     1 4 + <II 4

SH    1 3 3

T     3 1 1 1 1 1

x, σ   1 1 1 1

KH, b   1 1 1 1

H     1 1 1 1 1

## Hieroglyphic Alphabet.

|        |  |
|--------|--|
| A      |  |
| I, E   |  |
| U, OU, |  |
| B      |  |
| F, V   |  |
| K      |  |
| R, L   |  |
| M      |  |
| N      |  |
| P      |  |
| S      |  |
| Sh     |  |
| T      |  |
| T (x)  |  |
| KH     |  |
| H      |  |

All these figures admit of being turned the other way and read from left to right.







## Enchorial or Demotic Numbers.

---

|    |           |      |     |
|----|-----------|------|-----|
| 1  | Ꞗ Ꞗ Ꞗ     | 60   | ⲥ = |
| 2  | Ꞗ         | 70   | Ꞗ   |
| 3  | Ꞗ Ꞗ Ꞗ     | 80   | Ꞗ   |
| 4  | Ꞗ Ꞗ Ꞗ Ꞗ Ꞗ | 90   | Ꞗ   |
| 5  | Ꞗ Ꞗ       | 100  | Ꞗ   |
| 6  | Ꞗ Ꞗ Ꞗ     | 200  | Ꞗ   |
| 7  | Ꞗ Ꞗ       | 300  | Ꞗ   |
| 8  | Ꞗ Ꞗ       | 400  | Ꞗ   |
| 9  | Ꞗ Ꞗ Ꞗ     | 500  | Ꞗ   |
| 10 | Ꞗ         | 600  | Ꞗ   |
| 20 | Ꞗ         | 700  | Ꞗ   |
| 30 | Ꞗ         | 800  | Ꞗ   |
| 40 | Ꞗ         | 900  | Ꞗ   |
| 50 | Ꞗ         | 1000 | Ꞗ   |

## Hieroglyphic Numbers.

---

|                                                                                                   |             |
|---------------------------------------------------------------------------------------------------|-------------|
| 1. I.                                                                                             | 21. 𐀀𐀁.     |
| 2. II.                                                                                            | 22. 𐀀𐀁𐀂.    |
| 3. III.                                                                                           | 30. 𐀀𐀁𐀂.    |
| 4. IIII.                                                                                          | 40. 𐀀𐀁𐀂𐀂.   |
| 5. IIII.         | 50. 𐀀𐀁𐀂𐀂𐀂.  |
| 6. III III.                                                                                       | 60. 𐀀𐀀𐀀.    |
| 7. IIII III.     | 70. 𐀀𐀀𐀀𐀀.   |
| 8. IIII IIII.   | 80. 𐀀𐀀𐀀𐀀.   |
| 9. IIII IIII.  | 90. 𐀀𐀀𐀀𐀀𐀀.  |
| 10. 𐀀 𐀁.                                                                                          | 100. 𐀀.     |
| 11. 𐀀𐀁.                                                                                           | 200. 𐀀𐀀.    |
| 12. 𐀀𐀁𐀂.                                                                                          | 300. 𐀀𐀀𐀀.   |
| 13. 𐀀𐀁𐀂𐀂.                                                                                         | 400. 𐀀𐀀𐀀𐀀.  |
| 16. 𐀀𐀁𐀂𐀂𐀂.                                                                                        | 500. 𐀀𐀀𐀀𐀀𐀀. |
| 20. 𐀀𐀁.                                                                                           | 1000. 𐀀. 𐀀. |

## CHAP. I.

### The Coptic, or Egyptian Alphabet.

| Egypt. Alphabet. |   | Names of Letters. |       | English sounds. | Numb. |
|------------------|---|-------------------|-------|-----------------|-------|
| Α                | Α | ΑΛΦΑ              | alpha | <i>a</i>        | 1     |
| Β                | Β | ΒΗΤΑ              | beta  | <i>b</i>        | 2     |
| Γ                | Γ | ΓΑΜΜΑ             | gamma | <i>g</i>        | 3     |
| Δ                | Δ | ΔΕΛΤΑ             | delta | <i>d</i>        | 4     |
| Ε                | Ε | ΕΙ                | ei    | <i>e</i> short  | 5     |
| Ζ                | Ζ | ΖΗΤΑ              | zeta  | <i>z</i>        | 7     |
| Η                | Η | ΗΗΤΑ              | heta  | <i>e</i> long   | 8     |
| Θ                | Θ | ΘΗΤΑ              | theta | <i>th</i>       | 9     |
| Ι                | Ι | ΙΩΤΑ              | iota  | <i>i</i>        | 10    |
| Κ                | Κ | ΚΑΠΠΑ             | kappa | <i>k</i>        | 20    |
| Λ                | Λ | ΛΑΥΔΑ             | lauda | <i>l</i>        | 30    |
| Μ                | Μ | ΜΙ                | mi    | <i>m</i>        | 40    |
| Ν                | Ν | ΝΙ                | ni    | <i>n</i>        | 50    |
| Ξ                | Ξ | ΞΙ                | xi    | <i>x</i>        | 60    |
| Ο                | Ο | ΟΥ                | ou    | <i>o</i> short  | 70    |
| Π                | Π | ΠΙ                | pi    | <i>p</i>        | 80    |

| Egypt. Alphabet. |   | Names of Letters. |        | English sounds. | Numb. |
|------------------|---|-------------------|--------|-----------------|-------|
| P                | p | ρo                | ro     | <i>r</i>        | 100   |
| C                | c | σιμα              | sima   | <i>s</i>        | 200   |
| T                | τ | ταγ               | tau    | <i>t</i>        | 300   |
| Υ                | γ | εγ                | hu     | <i>u</i>        | 400   |
| Φ                | φ | φι                | phi    | <i>ph</i>       | 500   |
| Χ                | χ | χι                | chi    | <i>ch</i>       | 600   |
| Ψ                | ψ | ψι                | psi    | <i>ps</i>       | 700   |
| Ω                | ω | ωγ                | ou     | <i>o long</i>   | 800   |
| Ϝ                | ϝ | ϝφι               | shei   | <i>sh</i>       | 900   |
| Ϟ                | ϟ | ϟφι               | fei    | <i>f</i>        | 90    |
| Ϡ                | ϡ | ϡφι               | khei   | <i>kh</i>       |       |
| Ϣ                | ϣ | ϣορι              | hori   | <i>h</i>        |       |
| Ϥ                | ϥ | ϥανσια            | gangia | <i>gi</i>       |       |
| Ϧ                | ϧ | ϧιμα              | shima  | <i>sh</i>       |       |
| Ϩ                | ϩ | ϩφι               | dei    | <i>ti</i>       |       |

It will be seen from the foregoing Alphabet that the Egyptians adopted the Greek Letters with the addition of seven other characters. Anciently the Hieroglyphic, Hieratic, and Demotic characters were only used in Egypt: but when Christianity prevailed in that country those characters were discontinued, and the Alphabet here given was generally, if not altogether adopted in their stead. It may be here observed that the five following letters, viz. ρ, α, ζ, ξ and ψ were not used by the Egyptians in their own language, but only in words adopted from the Greek.

---

## CHAP. II.

### The pronunciation of the Letters.

The following is the pronunciation of the letters which now prevails among the Copts of Egypt.

- a. is pronounced as *a* in *man* with us, and is often used in Bash. instead of *ε*, *ο* and *ω*: as **ANZ** for **ONH**, **NABE** for **NOBE**, **ANEZ** for **ENEZ**, and **PEQBATEB** for **PEQBΩTEB**.
- b. is sounded as *b* in **ΒΑΒΥΛΩΝ**, and as *v* in **ΒΚΤΩΡ**, **ΙΩΒΑΝ**. It is also used instead of *q* and *φ*, as **BI** for **qI**, and **QBHP** for **QΦHP**, and it sometimes interchanges with *π*, as **ΑΠΑ** for **ΑΒΒΑ**.
- γ. never occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greek words. It is used instead of *κ* and *χ*, as **ANΓ** for **ANK**, **NΓ** for **NK**, **ΤΩΝΓ** for **ΤΩΝΚ**, **ΜΑΑΓΕ** for **ΜΑΑΧΕ**; and in Greek words as **ΑΝΑΓΚΗ**.
- δ. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for *τ*, as **ΔΑΖΙC** for **ΤΑΖΙC**, **ΘΕΑΔΡΟΝ** for **ΘΕΑΤΡΟΝ**.
- ε. is pronounced as *ε* in Greek. It is used in Sahidic at the end of words instead of *ι* in Coptic. It is also used instead of *α* in Bashmuric, as **ΖΕΠ** for **ΖΑΠ**. It is sometimes written instead of *η*.
- ζ. is only used in words of foreign origin. It is sometimes written for *c*, as **ΖΩΝΤ** for **CΩΝΤ**. It is also written for *τ*, as **ΤΩΠΑΖΙΟΝ** for **ΤΩΠΑΤΙΟΝ**.

- η. is sounded like the Greek letter η, as **ΜΗΠΟΤΕ**: it was formerly pronounced with a sharp breathing, as **ΖΗΓΕΜΩΝ**, *ηγεμών*. It is sometimes used for ε and ι, as **ΖΗΒC** for **ΖΕΒC**, **ΤΗΜΙ** for **ΤΙΜΙ**.
- θ. This letter is pronounced as *th* in **ΘΑΔΔΕΟC**. It is also pronounced as λ. θ is used instead of τζ for expedition in writing. In Sahidic and Bashmuric τ is used instead of θ, as **ΕΤΒΕ** for **ΕΘΒΕ**. θ is sometimes used in Sahidic for σ, as **ΕΘΑΥΩ** for **ΕΘΟΥΩ**.
- ι. answers to ι in Greek, or *ee* in English. It often changes with ει, as **ΙΡΕ**, **ΕΙΡΕ**: **ΠΙΝΕ**, **ΠΕΙΝΕ**.
- κ. is sounded as κ in Greek. It is used in Sahidic instead of χ, as **ΚΑΜΕ** for **ΧΑΜΕ**; **ΚΡΟΥΡ** for **ΧΡΟΥΡ**. In Sahidic it is often exchanged for ρ, as **ΤΩΝΚ** for **ΤΩΝΚ**.
- λ. in Bashmuric answers to ρ in Coptic, as **ΛΑΜΠΙ** for **ΡΟΜΠΙ**; **ΛΙΜΙ** for **ΡΙΜΙ**.
- μ. is pronounced as *m* in English.
- ν. also answers to *n* in English.
- ξ. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of κς, as **ΘΟΥΞ** for **ΘΟΥΚC**; **ΞΟΥΡ** for **ΚCΟΥΡ**.
- ο. is pronounced as *o* in **ΡΟΒΟΔΜ**. It is often exchanged for ω long, as **ΦΩΡΧ** for **ΦΟΡΧ**.
- π. is sounded as *b* by the modern Egyptians. π is used in Sahidic for φ in Coptic, as **ΠΑΩ** Sah. for **ΦΑΩ** Coptic. It is sometimes used for β, as **ΑΠΑ** for **ΑΒΒΑ**.

- p. is pronounced as *r* in **Δραμ**. It is changed in Bashmuric for **λ**, as **λεν** for **ραν** Coptic.
- c. is enunciated as *s* in **Εερωμ**.
- τ. is pronounced as **Δ**; and it is occasionally used for **Δ**, as **Τανιελ** for **Δανιελ**.
- γ. is sounded like *u*. It occurs in words of Greek origin instead of **ι**, **η** and **ει**; as **κγρωτος**, for **κιρωτός**; **συμενιν**, for **σημαίνων**; and **Δγνα** for **δείνα**.
- φ. is pronounced as *f*; and in the beginning of words as *b*; as **φαι** *bai*. In Sahidic and Bashmuric **π** is always used instead of **φ**.
- χ. has the sound of **κ**, or **χ** of the Greeks. It is exchanged with **ω**, and **ε**, as **Πωip** for **μεχιp**; and **χωπ** **εωπ**. In Sahidic **κ** is used instead of **χ**.
- ψ. is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for **πc** in the expedition of writing, as **ψιτ** for **πcιτ**; **ψολκελ** for **πcολκελ**.
- ω. is sounded like *ω* of the Greeks. It is frequently exchanged with **ο**; and in Sahidic **οο** is often used for **ω**; and **α** in Bashmuric instead of **ω**, as **αικ** for **ωικ**.
- ϖ. possesses the same power as *w* in Hebrew. It is changed with **c**, **κ**, **κ**, **σ**, and sometimes with **ε**.
- q. is pronounced as *f*; and it is changed with **β**, and sometimes with **φ**, as **τηpφ** for **τηpε**.
- h. This letter answers to the **ח** of the Hebrews. Wilkinson says it has the sound of *kh*. It changes with **κ** and **κε**, as **χεp**, **βεp**; and **χωκε**, **χωχ**. It never

occurs in Sahidic, *z* being always used in its stead.

2. is pronounced as *h* or *ɥ*, and is used for the sharp breathing of the Greeks, as *ζοπλον* *ὄπλον*, *ζγσωπος* *ὕσσωπος*.
- x. Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in *go*, and not as *dj*." It appears to answer to the Arabic *ج*. It changes with *ɣ*, *χ*, *ω*, and *δ*; as *μαρχαριτης*, *μαργαριτης*, *γενεφωρ* for *κενεφωρ*, *χωμ* for *χρωμ*, *ωγωτ* for *χογωτ*, and *δορ*, *χορ*.
- δ. This letter is pronounced as *s* or *sh* by the present Copts; as *πσοβνι*, *epsoshni*; *πενδοις*, *pensuais*. It is exchanged with *c* and *ω*, as *δωνε* for *ωνε*, and *ωωλ* for *δωλ*. But it is chiefly exchanged with *κ* in Sahidic and Bashmuric, as *διν* for *κιν*. It occurs in some words of Greek origin instead of *κ*.
- †. The Copts of the present day pronounce this double letter as *di*; but there are some words in which we should evidently pronounce it as *ti*, as *βαπτισμα*, *πλατα* etc. In Sahidic it is exchanged for *τε*, as *ωομ†*, Sah. *ωομτε*.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. *εθβε*, pronounced as *átwa*; *σωτεμ*, *sodam*; *δομ*, *shōm*; *χομ*, *gōm*; *νιω†*, *nishdee*; *πανογ†*, *banóode*; *πιογωινι*, *becoóáynec*; *ἐβολχεν*, *ávellchán*; *εθβητq*, *atwátf*; *τπε*, *édbe*; *μεθμηι*, *metmái*.

---



## CHAP. III.

## Of Points and Abbreviations.

1. When the line in Coptic (˘) or the horizontal line in Sah. ( - ) occurs over consonants, it generally expresses the vowel **ε**, as **Ḥ** or **Ḥ**, **ḤM**: **Ḥ** or **Ḥ**, **ḤN**. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as **ḤMKAḤ** or **ḤKAḤ**, *affliction*: Sah. **ḤN** for **MEN**, **ḤM** for **NEM**, **ḤMḤM** for **ḤEMMO**.

It appears from some words derived from the Greek, that the line (˘) has been used in Coptic to express the vowels **α**, **ε** and **ο**; as **ḤAḤḤ**, *Ἀναθώ*; **ḤOḤḤ**, *ὄνουχι*; and **ḤECTIN** for *ἐξέστην*.

It is equally evident from the Sahidic, that the line (—) is used for **α**, **ε** and **ο**; as **ANḲ** for **ANOK**. *I*; **NTḲ** for **NTOK**, *thou*: **OḤNTḲ** for **OḤONTAḤ**. *he hath*; **ḤMḤ** for **ḤOMḤ**, *three f.*; **ḤM** for **NEM** and; **ḤN** for **ḤEN**.

3. When the line (˘) occurs above a vowel in words derived from the Greek, we find it expresses the soft or hard breathing of the Greeks; as **ḤCAḤ**. *Ἡσῶ*; **ḤCANNA**, *ἠσαννά*; **ḤBIAḤ**, *Ἀβιά*: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as **CTOIXOC**, *Στοιχός*.

4. The line (˘) is put over a letter in some words to distinguish them from others; as **ḤENEḤ**, *ever*, from **ḤENEḤ**, *thy oil f.*

5. A line above **Ḥ** **Ḥ**, or **Ḥ** **Ḥ**, distinguishes it from **Ḥ** or **Ḥ** radical, and from **Ḥ**, the definite article plural

before the infix; (see def. art. plur.) as **Ḥ**ωογ is *glory*; but **νωογ**, without the point above the **ν**. is *to them*.

6. Two points in Sahidic (··) are sometimes put over the letter **ī**. as a contraction of **fi**. as **ογοϊν** for **ογοειν**, *light*; **πχοϊc** for **πχοειc**, *Lord*.

7. Two points are also put over the **ī**. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: **ταχροϊ**, **εροϊ**, **ναϊ**, **ζηϊ**, **εζραϊ**, **παϊ**, **ταϊ**, **ναϊ**, **μεϊ**, **νοϊ**, **ηϊ** &c.

8. The further use of the line (˘) and of the points (··) will be pointed out as we proceed; but it may be here observed, that hardly two Manuscripts of the same work, agree in the lines above the letters; and we are still ignorant of a portion of them.

#### The Circumflex.

9. The circumflex (ˆ) is found in Sahidic Manuscripts over the vowels **ā**, **ê**, **î**, **ô** and **ō**; and also over the **fi** and **oy**; as **ογᾶ**, *one*; **ναᾶ**, *mercy*; **πνοῦε**, *the heavens*; **νηῖ**, *they*; **ωτεκῶ**, *a prison*; **βῶ**, *to remain*; **ογῑ**, *one*; **οῦ**, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as **ᾶ**, **ῶ**, for **αα** and **ωω**. The circumflex is not always found in Sahidic Manuscripts.

#### The Apostrophe.

10. The apostrophe (') is generally found over the last letter of a word in Sahidic, but not always. Its use does not appear to be very apparent. I will not therefore add to the conjectures which have been put forth

concerning it. It is found thus: πορνία', μα', νογβ',  
 Λαγεια', ψαχε', σριμε', εἰεχι', βοκ', χωκ', εζεκινλ',  
 ωηρεωημ', ηἡμαν', ρῆμαο', ρατ', ωβηρ', σωτηρ',  
 πονηρος', ραπ', ηπορογω', ημοα'.

11. It sometimes occurs in the middle of a word,  
 as σολ'σλ, ῥ'ζωβ, ωῑρ'τωρ, πεκ'καζ.

### The Abbreviations.

12. Some words in Coptic and Sahidic are abbreviated in the following manner, with a line or lines above the words.

|                   |                        |
|-------------------|------------------------|
| ΔΑΔ,              | ΔΑΥΙΑ,                 |
| ΕΘ, ΕΘΥ,          | ΕΘΟΥΑΒ,                |
| ΕΡ <sup>Ο</sup> , | ΕΡΟΣ,                  |
| ΘΕ, ΘΥ,           | ΘΕΟΣ, ΘΕΟΥ,            |
| ΘΙΛΗΜ,            | ΤΖΙΕΡΟΥΣΑΛΗΜ,          |
| ΙΗΛ,              | ΙΣΡΑΗΛ,                |
| ΙΗΕ,              | ΙΗΣΟΥΣ,                |
| ΙΛΗΜ,             | ΙΕΡΟΥΣΑΛΗΜ,            |
| ΙΗΕ,              | ΙΗΣΟΥΣ ΝΑΖΑΡΕΟΣ ΣΩΤΗΡ, |
| ΙΕΛ,              | ΙΣΡΑΗΛ,                |
| Ι Φ Α, ΙΩΝ,       | ΙΩΑΝΝΗΣ,               |
| ΚΕ, ΚΕ, ΚΗ,       | ΚΥΡΙΕ, ΚΥΡΙΟΣ, ΚΥΡΙΟΝ, |
| ΚΛ,               | ΚΕΦΑΛΕΟΝ,              |
| ΗΗ,               | ΗΜΑΡΤΥΡΙΑ,             |
| Μ <sup>Ο</sup> Υ, | ΜΣΟΥ,                  |
| ΜΕΤΧΡΕ,           | ΜΕΤΧΡΗΣΤΟΣ,            |
| Ο,                | ΟΝ, as ΜΥΣΤΗΡΙΟ,       |
| Υ,                | ΟΥ, as ΟΟΣ,            |

ογϝ, ογοϝ,  
 παρ, παρθενος,  
 πνα, πνευμα.  
 πνε, πνουτε,  
 ϙρ, ϙωρ, ϙωτηρ. ϙ, φνουτ,  
 ϙ τ,  
 γγ, ωηρε, ϙκ, σταγρος,  
 φ†, φνου†. ϙ, μαρτυρος,  
 ϙρ, χρονος. ϙ, προς,  
 ϙϙ, ϙρϙ, ϙριστος, ϙϙ, δοεις. δοις.

13. Coptic Manuscripts generally begin with  $\overset{\theta}{\text{C}}\overset{\omega}{\text{Y}}\text{N}$  الله, بسم, in the name of God: or with  $\overset{\theta}{\text{C}}\overset{\omega}{\text{Y}}\text{N}$  ιςχυρος, in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as ϙϙ ϙηδη αρημογ. ογοϝ &c. Mark XV, 44. or as ελωι: ελωι: ελεμα ϙαβαχθανι: Mark XV, 24.

## Part II. Etymology.

### The Articles.

1. The Egyptian Language has the definite and indefinite articles, and also the possessive.

### The Definite Article.

#### Coptic.

| Masc. Sing. | Fem. Sing. | Plur. Com. |
|-------------|------------|------------|
| πι. π. φ.   | τ. θ. †.   | νι. νεν.   |

## Sahidic.

πε. π.

τε. τ.

νε. ν. νν.

## Bashmurić.

πι. πε. π.

†. τε. τ.

νι. νε. ν.

2. The Coptic uses the article **πι** and **π** promiscuously, either before double consonants or vowels, as **πικαρι** and **π-καρι**; **πι-νι** and **π-νι**; **πι-ογρο** and **π-ογρο**: **†-смн** and **τ-смн**. The Coptic has **πι** and **†** also before vowels, even before **ι**. as **πιαρ**, **†ιογδα**. But in the plural **νι** is generally used, but sometimes **νεν**, except before **ετ** *nho*, and the prefix, as we shall hereafter show. The articles **φ** and **θ**, are used instead of **π** and **τ**. before the letters **β**, **ι**, **μ**, **ν**, **ογ**, **ρ**, as **φβαλ**, **φμωιτ**, **φογαι**, **θβακι**, **θμнци**, **θνογνι**: but we sometimes find these words written **πιβαλ**, **πιμωιτ**, **πιογαι**, **†βακι**, **†μнци**, **†νογνι**.

3. The Sahidic has **πε** and **τε** singular, and **νε** plural before nouns, beginning with two consonants, as **τμαειο**, **χρο**, **χπιο**, **βλοοτε**, **πρω** &c. The Articles **π** and **τ** singular, and **ν** plural, are used not only before vowels, or before one consonant, as before **ογωω**, **чнѳ**, **νογτε**, and **μα**; but even before consonants, when marked with the line or vowel above, as **̐πε**, **̐ββο**, **̐ντρε** etc. But either **πε**, **τε**, **νε** are used before **ρ**, as **τερην**, **νεγιοογρ**; or **πρ** is contracted into **φ**, and **τρ** into **θ**, as **φнг**, from **πρнг**. **φап**, from **πρап**: **φнке** from **πρнке**: **φοογ** from **προογ**: and **θε** from **τρε**. **θн** from **τρн**, **θιμε** from **τριμε**. **θαιβес** from **τραιβес**, **̐βсω** from

τῆβω, ἑλλω from τῆλλω. Sometimes πζ is found without the contraction, as πζητ, πζιρ. The vowel ε is admitted before ογ, and εογ is contracted into εγ, as πεγοειω for πεογοειω, τεγωη for τεογωη, and τεγνογ for τεογνογ. Often η is prefixed to vowels, as ηαρεβης. η is changed into ϩ, before the letters μ and π, as ϩμαρειν. *the signs*; ϩπηγε, *the heavens*; ηη sometimes occurs, as ηηόλοδ, *the beds*. The η plur. is very rarely changed into β, λ, ρ, before the same letters, as βῆρρε, for ηβρρε, plur. *new*; ἄλαος for ηλαος, *the peoples*; ῥρωμε for ηρωμε, *the men*. The Sahidic very rarely has the Coptic articles π. † and η. but they are sometimes met with; and occasionally τει and ηει are used instead of the articles.

#### The Indefinite Articles.

4. The indefinite article has no distinction of gender.

##### Coptic.

Sing.

ογ.

Plur.

ζαν.

##### Sahidic.

ογ.

ζεν. ζη.

##### Bashmuri.

ογ.

ζαν. ζεν. ζη.

5. Thus the indefinite article is used, as ογcaxi. *a word*; ζανcaxi, *words*; ογbaki. *a city*; ζανbaki, *cities*. When ογ the indefinite article precedes the preposition ε, as εογ, it is contracted into εγ, as εγωαρε

to a desert for **ἔογῳαρε**. The Sahidic uses **ⲉⲡ** and **ⲉⲛ** in the plural, and the Bashmuric the Coptic and Sahidic plurals.

### The Possessive Articles.

#### Coptic.

Sing. m.

**ⲫⲁ.**

Sing. f.

**ⲑⲁ.**

Plur. com.

**ⲛⲁ.**

#### Sahidic.

**ⲡⲁ.****ⲧⲁ.****ⲛⲁ.**

6. These articles point out persons or things which belong to any one, as **ⲡⲓⲁⲙⲁⲣⲓ ⲫⲁ ⲫⲓ ⲡⲉ**, *the power is of God*. Ps. LXI, 11. **ⲑⲁ ⲛⲓⲙ ⲧⲉ ⲧⲁⲓ ⲉⲓⲕⲱⲛ**, *of whom is this image*. Mark XII, 16. **ⲛⲁ ⲧⲕⲟⲩⲓ ⲡⲓⲥⲧⲓⲥ**, *of little faith*. Luke XII, 28. **ⲡⲁ ⲡⲉⲣⲓⲱⲧ**, *of his father*. Luke IX, 26. When used with the name of a person, **ⲫⲁ** signifies *the son of*, as **ⲫⲁ ⲏⲗⲓ**, *the son of Eli*. Luke III, 23.

## CHAP. IV.

### Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as **ⲟⲩⲣⲱⲙⲓ**, *a man*; **ⲉⲁⲛⲙⲟⲩⲙⲓ**, *lions*; **ⲡⲓⲣⲁⲛ**, *the name*; **ⲛⲓⲃⲏⲡⲓ**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **ⲏ**, as **ⲟⲩⲛⲓⲱⲧ** **ⲏⲉⲣⲟⲧ**, Copt. **ⲟⲩⲛⲟⲃ**

**ΝΖΟΤΕ**, Sah. *a great fear*. Act. V, 2. **ΟΥΚΑΖΙ ΝΩΕΜΜΟ**, *a strange land*, Copt. **ΤΩΟΡΠ ΠΝΤΟΛΗ**. *the first commandment*. Sah. **ΟΥΝΙΩ† ΝΝΕΖΠ ΠΕΦΑΙ**, *this is a great lamentation*. Copt. The **Ν** is also prefixed to the noun substantive or adjective after the verbs **ΟΙ**, and **ΩΩΠΕ**, as **ΕΡΟΙ ΝΟΥΩΝΙ**, *it is light*; **ΑΚΩΩΠΕ ΝΒΟΗΘΟΣ**, *thou hast been a helper*.

2. Adjectives sometimes take the articles, as **ΠΙΝΙΩ†**, *great*, m.; **†ΝΙΩ†**, *great*, f.; but when they are united with the particles **ΕΤ**, **ΕΡ**, **ΕC** and **ΕΥ**, they do not take the article. Adjectives are also distinguished by their prefixes and suffixes.

#### Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as **†ΒΑΚΙ**, *the city*, f.; **ΠΙΞΩΡΖ**, *the night*, m.; **ΕΡΟΩ**, *much*, m.; **ΕCΩΩ**, *much*, f.; **ΕΘΑΝΕΡ**, Copt. **ΝΑΝΟΥΡ**, *good*, m.; Sah. **ΕΘΑΝΕC** Copt. **ΝΑΝΟΥC**, Sah. *good*, f. The Plural has no distinction of gender, nor is there any neuter in the language, but instead of it the feminine is used. Nouns composed with the particle **ΜΕΤ** Copt. or **ΜΝΤ** Sah. are all feminine. Those composed with **ΘΙΝ**, Sah. are also feminine, but those compounded with **ΣΙΝ**, Coptic, are for the most part masculine.



4. There are some masculine nouns which become feminine by adding **ι** to them in the Coptic and Bashmuric, and **ε** in the Sahidic; as **βωκ**, *a servant*, m.; **βωκι**, *a servant*, f. Copt. **con**, *a brother*; **cωνι**, *a sister*, Copt. **ωom**, *a father in law*. **ωomι**, Copt. **ωome**, Sah. *a mother in law*. **ωφnp**, *a friend*, m. **ωφnpι**, *a friend*, f. Copt. **ωβεep**, *a friend*, m. **ωβεepε**, *a friend*, f. Sah. **βaμαγλ**, *a camel*, m. **βaμαγλε**, *a camel*, f. Sah. **εινβ**, *a lamb*, m. **εινβι**, *a lamb*, f. Copt. **ειειβ**, *a lamb*, m. **ειειβε**, *a lamb*, f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as **βελλε**, *blind*, m. **βελλη**, Copt. **βλλη**, Sah. *blind*, f. **μογι**, *a lion*, m. **μογη**, *a lioness*, Copt. **ογpo**, *a king*, **ογpω**, *a queen*, Copt. **ppo**, *a king*. **ppω**, *a queen*, Sah. **βελλo**, *an old man*. **βελλω**, *an old woman*, Copt. **ελλo**, *an old man*. **ελλω**, *an old woman*, Sah. **ωφιmo**, *a stranger*, m. **ωφιω**, *a stranger*, f. Sah. **cabe**, *wise*, m. **cabh**, *wise*, f. Copt. **hαε**, *the end*, m. **hah**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ωnpι**, *a son*. **ωepι**, *a daughter*, Copt. **ωnpε**, *a son*. **ωepε**, *a daughter*, Sah.

#### Of the Number of Nouns.

7. The number of nouns is two, the singular and the plural. These can only be distinguished from each other in general, by the singular or plural article being prefixed, as:

**ΟΥΧΩΜ**, *a book*; **ΠΙΧΩΜ**, *the book*; **ΖΑΝΧΩΜ**, *books*;  
**ΝΙΧΩΜ**, *the books*; **ΟΥΝΟΒΕ**, *a sin*; **ΠΝΟΥΒΕ**, *the sin*;  
**ΖΕΝΝΟΒΕ**, *sins*; **ΝΕΝΟΒΕ**, *the sins*, Sah.

When nouns occur, without the article being prefixed, the singular or plural can only be known by its connection with other words of the sentence.

8. Some adjectives take the prefixes **ΕΓ**, masc. **ΕC**, fem. and **ΕΥ** plur, as **ΕΓΕΜΠΩΔ**, *worthy*, m. **ΕCΕΜΠΩΔ**, *worthy*, fem. **ΕΓΟΚΜ**, *sad*, m. Sah. **ΕΥΟΚΜ**, *sad*, plur. Sah. The adjectives which have the suffixes **q** and **c** singular, have the plural in **ΟΥ**, which variously is contracted with the preceding vowel, as **ΠΕΘΝΑΝΕq**, *good*. **ΠΕΘΝΑΝΕΥ**, *good*, plur. **ΠΕΘΝΑΔΔq**, *great*. **ΠΕΘΝΑΔΔΥ**, *great*, plur. **ΝΑΩΩq**, *much*. **ΝΑΩΩΟΥ**, *much*, plur.

9. There are a considerable number of Nouns in each dialect, which form their plural differently, which we shall here endeavour to class according to their termination.

10. Coptic Plurals which end in **ι**. **ΑΒΩΚ**, *a crow*. **ΑΒΩΚΙ**, *crows*. **ΑΦΩΦ**, *a giant*. **ΑΦΩΦΙ**, *giants*. **ΜΑ**, *a place*. **ΜΑΙ**, *places*. **Μ̐ΝΟΤ** *a breast*. **Μ̐ΝΟΤ̐**, *breasts*. **ΡΑΜΑΔ**, *rich*. **ΡΑΜΑΟΙ**, *rich*, plur. **ΩΦΕΡ**, *a companion*. **ΩΦΕΡΙ**, *companions*. **ΒΕΛΛΟ**, *old*. **ΒΕΛΛΟΙ**, *old*, plur.

11. Coptic Plurals which end in **γ** and their sing. in **ε**. **ΒΑΛΕ**, *lame*. **ΒΑΛΕΥ**, *lame*, plur. **ΒΕΛΛΕ**, *blind*. **ΒΕΛΛΕΥ**, *blind*, plur. **ΘΕΩΕ**, *neighbour*. **ΘΕΩΕΥ**, *a neighbours*. **ΜΕΘΡΕ**, *a witness*. **ΜΕΘΡΕΥ**, *witnesses*. **ΡΕΜΖΕ**, *free*. **ΡΕΜΖΕΥ**, *free*, plur. **CABE**, *prudent*. **CABEY**, *prudent*, plur. **ΒΑΕ**, *last*. **ΒΑΕΥ**, *last*, plur. **ΧΑΝΕ**, *humble*. **ΧΑΝΕΥ**, *humble*, plur.

12. Coptic Plurals which end in **ογ**, and their sing. in **ε** and **ο**; but which change them into **ηογ** and **ωογ** in the plural. **ἐβο**, *mule*. **ἐβωογ**, *mule*, plur. **ἐζε**, *an ox*. **ἐζηογ** and **ἐζωογ**, *oxen*. **ιαρο**, *a river*. **ιαρωογ**, *rivers*. **ογρο**, *a king*. **ογρωογ**, *kings*. **ραμαδ**, *rich*. **ραμαωογ**, *rich*, plur. **ρο**, *a door*. **ρωογ**, *doors*. **σαιε**, *fair*. **σαιωογ**, *fair*, pl. **ωεμμο**, *a stranger*. **ωεμμοωογ**, *strangers*. **ωνε**, *a net*. **ωνηογ**, *nets*. **ωτεκο**, *a prison*. **ωτεκωογ**, *prisons*. **ωχε**, *a locust*. **ωχηογ**, *locusts*. To these may be added **απη**, *head*, Bash. **απηογ**, *heads*.

13. Coptic Plurals which end in **ογι**, and their singulars ending with a consonant, or with **ω**.

**αγ**, *flesh*. **αγογι**, *flesh*, plur. **αχω**, *magician*. **αχωογι**, *magicians*. **ετφω**, *a burden*. **ετφωογι**, *burdens*. **ρερξω**, *a singer*. **ρερξωογι**, *singers*. **свω**, *a doctrine*. **свωογι**, *doctrines*. **сφip**, *a side*. **сφipωογι**, *sides*.

14. Of Coptic Plurals which end in **ογι**, and their singulars in **ε**, **ει**, **η** or **ογ**, which are changed into **ηογι** or **ωογι** in the plural: as

**αφε**, *a head*. **αφηογι**, *heads*. **αλουγ**, *a boy*. **αλωογι**, *boys*. **βεχε**, *wages*. **βεχηογι**, *wages*, plur. **ερμη**, *a tear*. **ερμωογι**, *tears*. **ερφει**, *a temple*. **ερφηογι**, *temples*. **ογνογ**, *an hour*. **ογνωογι**, *hours*. **τεβνη**, *a labouring beast*. **τεβνωογι**, *beasts*. **φε**, *heaven*. **φηογι**, *heavens*. **hpe**, *food*. **hphoγι**, *food*, plur.

15. Sahidic Plurals which end in **ε**.

**αβωκ**, *a crow*. **αβωκε**, *crows*. **λοογ**, *an ornament*. **λοογε**, *ornaments*.

16. Sahidic Plurals which end in **ΕΥ**, and **ΗΥ**, and their singulars in **Ε**, as

**ΒΛΕ**, *blind*. **ΒΛΛΕΥ**, *blind*, pl. **CAVE**, *prudent*. **CAVEEY**, *prudent*, plur. **ΩΑQE**, *a desert*. **ΩAQEEY**, *deserts*. **ΧΙΞΕ**, *an enemy*. **ΧΙΞΕΕΥ**, *enemies*. **†ΜΕ**, *a village*. **†ΜΕΕΥ**, *villages*. **ΖΑΕ**, *last*. **ΖΑΕΕΥ** and **ΖΑΕΥΕ**, *last*, plur.

17. Sahidic Plur. which change the **Ε** sing. into **ΗΥ** pl. **ΑΜΡΕ**, *a baker*. **ΑΜΡΗΥ**, *bakers*. **ΕΖΕ**, *an ox*. **ΕΖΗΥ**, *oxen*. **ΩΝΕ**, *a net*. **ΩΝΗΥ**, *nets*.

18. Sahidic Plurals which end in **ΕΥΕ**, **ΗΥΕ**, and **ΗΟΥΕ**, and their singulars in **Ε**, as

**ΑΠΕ**, *a head*. **ΑΠΗΥΕ**, *heads*. **ΠΕ**, *heaven*. **ΠΗΥΕ**, *heavens*. **ΖΑΕ**, *last*. **ΖΑΕΕΥΕ**, *last*, plur. **ΖΡΕ**, *food*. **ΖΡΗΥΕ**, and **ΖΡΗΟΥΕ**, *food*, plur. **ΒΑΛΕ**, *lame*. **ΒΑΛΕΕΥΕ**, *lame*, plur. The short **Ε** is changed into **Η** when the plurals ends in **ΗΥΕ**.

19. Sahidic Plurals which end in **ΟΥ**, and their singulars in **Ο**, which are changed into **ΩΟΥ**, as

**ΙΕΡΟ**, *a river*. **ΙΕΡΩΟΥ**, *rivers*. **ΚΡΟ**, *the shore*. **ΚΡΩΟΥ**, *shores*. **ΜΝΤΡΡΟ**, *a kingdom*. **ΜΝΤΡΡΩΟΥ**, *kingdoms*. **ΡΟ**, *a door*. **ΡΩΟΥ**, *doors*. **ΡΡΟ**, *a king*. **ΡΡΩΟΥ**, *kings*. The following is formed not quite regularly: **ΕΖΕ**, *an ox*. **ΕΖΟΟΥ**, *oxen*.

20. Sahidic Plurals which end in **ΟΥΕ**.

**ΕΩ**, *an ass*. **ΕΩΟΥΕ**, *asses*. **ΕΜΡΩ**, *a harbour*. **ΕΜΡΟΥΕ**, *harbours*. **ΕΩ**, *an ass*. **ΕΟΟΥΕ**, *asses*. **ΚΕ**, *another*. **ΚΟΟΥΕ**, *others*. **ΟΥΝΟΥ**, *an hour*. **ΟΥΝΟΟΥΕ**, *hours*. **ΟΥΩΗ**, *night*. **ΟΥΩΟΟΥΕ**, *nights*. **ΡΙΜΕ**, *weeping*. **ΡΜΕΙΟΥΕ**, *tears*. **ΡΟΜΠΕ**, *a year*. **ΡΜΠΟΟΥΕ**, *years*. **CΩ**, *a doctrine*. **CΒΟΟΥΕ**, *doctrines*. **CΠΙΡ**, *a side*. **CΠΙΡΟΟΥΕ**,



|                              |                               |
|------------------------------|-------------------------------|
| ΠΟΜ, <i>a father in law.</i> | ΠΑΤΕΡ, <i>fathers in law.</i> |
| ΡΑΒΔ, <i>a rod.</i>          | ΡΑΒΔΕΙ, <i>rods.</i>          |
| ΕΙΣ, <i>a viper.</i>         | ΕΙΣΕΙ, <i>vipers.</i>         |
| ΕΞ, <i>a horse.</i>          | ΕΞΕΙ, <i>horses.</i>          |
| ΠΤΕΡ, <i>a bird.</i>         | ΠΤΕΡΕΙ, <i>birds.</i>         |
| ΠΡΩΤΗ, <i>the first.</i>     | ΠΡΩΤΗΙ, <i>first, plur.</i>   |
| ΕΡΓΟΝ, <i>a work.</i>        | ΕΡΓΟΝΕΙ, <i>works.</i>        |
| ΚΑΜΕΛΗ, <i>a camel.</i>      | ΚΑΜΕΛΑΙ, <i>camels.</i>       |
| ΝΑΥΗ, <i>a ship.</i>         | ΝΑΥΕΙ, <i>ships.</i>          |
| ΠΟΔΗ, <i>a foot.</i>         | ΠΟΔΕΙ, <i>feet.</i>           |
| ΚΥ, <i>a Lord.</i>           | ΚΥΕΙ, <i>Lords.</i>           |

## Sahidic.

| Sing.                      | Plur.                       |
|----------------------------|-----------------------------|
| ΑΥΡΟΝ, <i>a treasure.</i>  | ΑΥΡΟΝΕΙ, <i>treasures.</i>  |
| ΚΑΝΗ, <i>a basket.</i>     | ΚΑΝΗΝΕΙ, <i>baskets.</i>    |
| ΕΜΕΝ, <i>a month.</i>      | ΕΜΕΝΕΙ, <i>months.</i>      |
| ΠΑΤΕΡ, <i>a father.</i>    | ΠΑΤΕΡΕΙ, <i>fathers.</i>    |
| ΚΗΡΗ, <i>a keeper.</i>     | ΚΗΡΕΙ, <i>keepers.</i>      |
| ΑΔΕΛΦΟΝ, <i>a brother.</i> | ΑΔΕΛΦΟΝΕΙ, <i>brothers.</i> |
| ΓΥΝΗ, <i>a woman.</i>      | ΓΥΝΗΝΕΙ, <i>women.</i>      |
| ΚΥΝΗ, <i>a dog.</i>        | ΚΥΝΗΝΕΙ, <i>dogs.</i>       |
| ΠΤΕΡΗ, <i>a bird.</i>      | ΠΤΕΡΗΝΕΙ, <i>birds.</i>     |
| ΕΙΣ, <i>a viper.</i>       | ΕΙΣΕΙ, <i>vipers.</i>       |
| ΕΞ, <i>a horse.</i>        | ΕΞΕΙ, <i>horses.</i>        |
| ΕΡΓΟΝ, <i>a work.</i>      | ΕΡΓΟΝΕΙ, <i>works.</i>      |
| ΝΑΥΗ, <i>a ship.</i>       | ΝΑΥΕΙ, <i>ships.</i>        |
| ΚΥ, <i>a Lord.</i>         | ΚΥΕΙ, <i>Lords.</i>         |



### The Genitive Case.

25. The genitive case is indicated by **ΝΤΕ** preceding the noun, as **ΟΥΒΑΚΙ ΝΤΕ ΤΣΑΜΑΡΙΔ**, *a city of Samaria*. John IV, 4. **ΦΟΥΩΙΝΙ ΝΤΕ ΠΕΚΖΟ**, *the light of thy face*. Ps. XLIV, 3. **ΟΥΩΔΧΕ ΝΤΕ ΤΜΕ**, *the word of truth*, Sah. 2. Cor. VI, 7. Sah. But the prefix **Μ** or **Ν**, is frequently used as the sign of the genitive case, especially in the Sahidic, as **ΦΡΑΝ ΜΠΑΙΩΤ**, *the name of my father*. John V, 44. **ΟΥΣΑΧΙ ΝΕΜΙ**, *the word of knowledge*. 1. Cor. XII, 8. **ΤΩΕΕΡΕ ΝCΙΩΝ**, *the daughter of Sion*. Mat. XXI, 5. Sah. **ΠΩΗΡΕ ΠΔΑΥΕΙΔ**, *the son of David*. Mat. XXI, 9. Sah. **ΠΩΗΡΕ ΜΠΡΩΜΕ**, *the son of man*. Luke XXII, 48. Sah. **ΤΩΟΜ ΜΠΝΟΥΤΕ**, *the power of God*. Luke XXII, 69. Sah. The prefix **Μ** is used principally before **Β**, **Μ** and **Φ**, and always before **Π**, but seldom before **Λ** and **Ρ**.

### The Dative Case.

26. The dative case takes the prefix **Μ** or **Ν**, and sometimes **Ε**, as **ΑΓΓΤΟΤΓ ΜΠΙCΛ**, *he hath given help (his hand) to Israel*. **ΠΕΧΑQ ΝCΙΜΩΝ**, *he said to Simon*. **ΑQΙ ΕΠΗΙ ΜΜΑΡΙΔ**, *he came to the house of Mary*. **Ν† ΩΩΜ ΜΠΡΡΟ**, *to give tribute to the king*, Luke XXIII, 2. Sah. **† ΝΝΖΗΚΕ**, *to give to the poor*, Luke XIX, 8. Sah. **ΝΕΚΧΩ ΜΜΟC ΕΟΥΟΝ ΝΙΜ**, *sayest thou it to all?* Luke XII, 41. Sah. When **Ε** is prefixed to the indefinite article **ΟΥ**, the **ΕΟΥ** are frequently contracted into **ΕΥ**, as **ΕCΤΝΤΩΝ ΕΥΒΛΒΙΛΕ ΝΩΛΤΜ**, *it is like to a grain of mustard seed*. Luke XIII, 19. Sah.



**The Accusative Case.**

27. The signs of the accusative case are ἦ, ἡ or ἐ, as **ΑΝΧΙΜΙ ἩΠΙΜΑΝΩΝΣ**, *we found the prison*, Acts V, 21. **ΑΓΡΩΨΤ ἩΖΑΝΧΩΡΙ**, *he hath cast down the strong*, Luke I, 52. **ΑΛΛΑ ἘΡΕΤΕΝΕΘΙ ἩΟΥΧΟΜ**, *but ye shall receive power*. Acts I, 8. **ΑΝΝΑΥ ἘΠΟΤ**, *we have seen the Lord*. John XX, 25. **Α ΜΩΥΣΗΣ ΧΕΣΤ ἩΠΡΟQ**, *Moses lifted up the serpent*. John I, 14. Sah. **ΠΑΙ ΕΤΕ ΡΟΥΘΕΙΝ ΕΡΩΜΕ ΝΙΜ**, *which enlighteneth every man*. John I, 9. Sah. But the ε is most frequently used as the sign of the accusative.

**The Vocative Case.**

28. The sign of the vocative case is ὦ preceding the noun, as **ὦ ΘΕΟΦΙΛΕ**, *o Theophilus*. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as **ΦΡΕΓΪΣΩ ἩΓΑΘΟΣ**, Copt. **ΠCΑΞ ΠΑΓΑΘΟΣ**, *o good Master!* Sah. Mat. XIX, 16. **ΠΑΩΦΗΡ**, *O my friend!* Copt. **ΠΕΩΒΕΡ**, *O friend!* Sah. Mat. XX, 13. **ΕΥΧΩ ἩΜΟΣ ΧΕ ΠΧΟΕΙC ΝΑ ΝΑΝ ΠΩΗΡΕ ἩΔΑΥΕΙΔ**, *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. **ΤΩΕΡΙ ἩCΙΩΝ**, Copt. **ΤΩΕΡΕ ΝCΙΩΝ**, *O daughter of Sion!* John XII, 15. Sah.

**The Ablative Case.**

29. This case sometimes takes the prefix ἦ, ἡ or ἐ, as **ΕΝΟΒΕ ΝΙΜ**, *from all sin*. Sah. **ΕΠΝΟΥΤΕ**, *from God*.

Н ПМОКМЕК. *from the thoughts.* Sah. But the ablative is generally represented by some preposition.

The Bashmuric takes the same particles as the Sahidic to all the cases, except the Ablative.

## CHAP. V.

### Of Adjectives.

1. There are some adjectives, the number and gender of which are known by the suffixes, or the articles, as ΠΙΝΙΩ†, *great, m.* †ΝΙΩ†, *great, f.* and ΕΘΝΑΝΕϞ, *good, m.* ΕΘΝΑΝΕϞ, *good, f.* ΝΑΑϞ or ΕΘΝΑΑϞ, *great, m.* Sah. ΝΑΑϞ, *great, f.* Sah. ΕΘΝΑΑϞ, *great, plur.* Sah.

Ε, ΕΤ, or ΕΘ united to verbs forms adjectives, as ΟΥΑΒ *to be clean, holy.* ΕΘΟΥΑΒ, *clean, holy.*

ΝΑΩΕ or ΕΝΑΩΕ, Sah. *much.* ΝΑΩΩϞ or ΕΝΑΩΩϞ, Sah. *much, m.* ΝΑΩΩϞ or ΕΝΑΩΩϞ, Sah. *much, f.* ΝΑΩΩΟΥ or ΕΝΑΩΩΟΥ, Sah. *much, plur.*

ΝΑΝΕ and ΝΑΝΟΥ, ΕΝΑΝΟΥ, Sah. *good.* ΝΑΝΕϞ, ΝΑΝΟΥϞ, ΕΝΑΝΟΥϞ, Sah. *good, m.* ΝΑΝΕϞ, and ΝΑΝΟΥϞ, ΕΝΑΝΟΥϞ, Sah. *good, f.* ΕΘΝΑΝΕϞ, ΕΤΝΑΝΟΥΟΥ, Sah. *good, plur.*

ΝΑΪΑΤ or ΝΑΪΑΤ, Sah. *blessed.* ΝΑΪΑΤΚ, *blessed thou, m.* ΝΑΪΑΤϞ, *blessed he.* ΝΑΪΑΤϞ, *blessed she.* ΝΑΪΑΤΗΥΤΝ, *blessed ye.* ΝΑΪΑΤΟΥ, *blessed they.*

ΝΕϞΕ or ΕΝΕϞΕ, *fair, beautiful.* ΝΕϞΩΙ, *fair I.* ΝΕϞΩϞ, ΕΘΝΕϞΩϞ or ΕΝΕϞΩϞ, *fair he.* ΝΕϞΩϞ, ΕΘΝΕϞΩϞ or ΕΝΕϞΩϞ, *fair she.* ΕΝΕϞΩΟΥ or ΕΝΕϞΟΥ, *fair they.*

СМАРΩΟΥΤ, and СМАМААТ, Sah. *blessed*. КСМА-  
РΩΟΥТ, *blessed thou*. ҚСМАРΩΟΥТ, ҚСМАМААТ, Sahidic.  
*blessed he*. ННЕТСМАРΩΟΥ, НЕТСМАМААТ, Sah. *blessed*  
*they*.

ΟΥΑΑ. Sah. *alone*. ΟΥΑΑΚ, *alone thou*. ΟΥΑΑQ, *alone*  
*he*. ΟΥΑΑΤΟΥ, *alone they*.

ἸΜΑΥΑΤ, and ΜΑΥΑΑΤ, Sah. *alone*. ἸΜΑΥΑΤΚ,  
ΜΑΥΑΑΚ, Sah. *alone thou*. m. ἸΜΑΥΑΤ†, *alone thou f*.  
ἸΜΑΥΑΤQ. ΜΑΥΑΑQ, Sah. *alone he*. ἸΜΑΥΑΤC, ΜΑΥ-  
ΑΑC, Sah. *alone she*. ΜΑΥΑΑΝ, Sah. ἸΜΑΥΑΤΕΝ, *alone*  
*we*. ἸΜΑΥΑΤΟΥ, ΜΑΥΑΑΥ, Sah. *alone they*.

ΤΗΡ, *all*. ΤΗΡΚ, *the whole thou*, m. ΤΗΡQ, ΤΗΡΕQ,  
Sah. *all he*. ΤΗΡC, ΤΗΡΕC, Sah. *all she*. ΤΗΡΕΝ, ΤΗΡΝ,  
*all we*. ΤΗΡΤΝ, Sah. *all ye*. ΤΗΡΟΥ, *all they*.

#### Of the Comparison of Adjectives.

2. Comparatives are formed by ρΟΥΟ, Copt. ρΟΥΟ,  
ρΟΥΕ, Sah. ρΟΥΛ, ρΟΥΕ, Bash. *more*, as ρΟΥὸ ΤΑΙὸ  
ἔΞΟΤΕ ΜΩΥСНC, *more (greater) honour than Moses*.  
ΟΥρΟΥὸ ΤΑΙὸ ἔΞΟΤΕ ΠΙΗΙ, *more (greater) honour than*  
*the house*. Heb. III, 3. ΜῆΤΑΝ ρΟΥΟ ΕΐΟΥ ΡΟΕΪΚ,  
Sah. *we have not more than five breads loaves*. Luc. IX, 13.

ἔΞΟΤΕ is also a sign of the comparative, as ἔΞΟΤΕ-  
ΡΟΙ, *more than me*, Mat. X, 37. and with Ε, as †ΜΕΤCΟΧ  
ΝΤΕ Φ† ΕCΟΙ ΝCΑΒΕ ἔΞΟΤΕ ἘΝΙΡΩΜΙ, *the foolishness of*  
*God is wise more (wiser) than men*. 1. Cor. I, 25.

3. The comparative is also expressed by adding  
ἸρΟΥΟ to the positive; as †ΜΕΤΜΕΘΡΕ ΝΤΕ Φ† ΟΥ-  
ΝΙΩ† ΤΕ ἸρΟΥΟ, *the witness of God is greater*. 1. John

V, 9. It is also expressed by adding **Ϝ**, or **Ν** to the positive, as **ΜΗ ΠΤΟΚ ΕΚΝΑΛΚ ΕΠΝΙΩΤ ΙΑΚΩΒ**, *art thou greater than our father Jacob?* John IV, 12. Sah. **ΟΥΝΟΒ ΠΝΟΒϜ**, *greater sin.* John XIX, 11. Sah. **ΠΝΟΒ ΕΠΕΝΖΗΤ**, *greater than our heart.* 1. John III, 20. Sah. **ΜΗ ΕΝΧΟΟΡ ΕΡΟQ**, *are we stronger than he?* 1. Cor. X, 22. Sah.

4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as **ΝΙΜ ΓΑΡ ΠΕ ΠΙΝΙΩ†**, *for which is great (greater)* Luke XXII, 27. **ΤΜΠΤΜΠΤΡϜ ΠΠΝΟΥΤΕ ΝΑΛΛΑC**, *the witness of God is great (greater)* 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as **ΝΙΜ ΠΕ ΠΙΝΙΩ† ΒΕΝ-†ΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΗΟΥΙ**, **ΝΙΜ ΠΕ ΠΝΟΒ ΖΠ ΤΜΠΤΕΡΟ ΠΠΠΗΥϜ**, Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding **È**, **ÈΒΟΛ**, **ÈΒΟΛΟΥΤΕ**, or some such word to the positive, as **ΑΝΟΚ ΓΑΡ ΠΕ ΠΙΚΟΥΧΙ ÈΒΟΛΟΥΤΕ ΝΙΑΠΟCΤΟΛΟC ΤΗΡΟΥ**, and Bash. **ΑΝΟΚ ΓΑΡ ΠΕ ΠΚΟΥΙ ΟΥΤΕ ΝΙΑΠΟCΤΟΛΟC ΤΗΡΟΥ**, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

7. The superlative is more often formed by adding **ÈΜΑΩΩ**, Copt. **ΕΜΑΤΕ**, Sah. **ΕΜΑΩΑ**, Bash. *greatly, very much*, to the positive, as **ΑΤΑΨΥΧΗ ΩΘΟΡΤΕΡ ÈΜΑΩΩ**, *my soul is exceedingly troubled.* Ps. VI, 3. **ÈΜΑΩΩ**, **ΕΜΑΤΕ** and **ΕΜΑΩΑ** are also repeated; as **ΑQΕΡ ΡΑΜΑΔ ΝΧΕ ΠΙΡΩΜΙ ÈΜΑΩΩ ÈΜΑΩΩ**, *the man was exceeding rich.* Gen. XXX, 43. **ΧΕΚΑC ΕΡΕ ΤΕΤΝΑΓΑΠΗ ΡΖΟΥΟ ΕΜΑΤΕ ΕΜΑΤΕ**, *that your love may abound exceedingly.* Sahidic.

Phil. I, 9. and in Bash. **ΧΕΚΕC ΕΡΕ ΤΕΤΕΝΑΓΑΠΗ ΕΛ-  
ΖΟΥΑ ΕΜΑΩΑ**. The superlative is also formed by **ἤζουο**  
repeated, as **ΟΥΟZ ἤζΟΥᾶ ἤζΟΥᾶ ΝΑΥΕΡΩΦΗΡΙ**, and *they*  
*were exceedingly astonished*. Mark VII, 37.

## CHAP. VI.

### Of Personal Pronouns.

#### Singular.

| Coptic. | Sahidic. | Bash.               |
|---------|----------|---------------------|
| ἌΝΟΚ    | ἈΝΟΚ     | ἌΝΟΚ                |
|         | ἈΝῚ      | ἌΝΑΚ                |
|         | ἈΝḲ      |                     |
| ἨΘΟΚ    | ἤΤΟΚ     | ἨΤΑΚ                |
|         | ἤΤḲ      |                     |
| ἨΘΟ     | ἤΤΟ      | ἨΤΑ <i>thou, f.</i> |
| ἨΘΟΥ    | ἤΤΟΥ     | ἨΤΑϩ <i>he.</i>     |
| ἨΘΟΥC   | ἤΤΟΥC    | ἨΤΑC <i>she.</i>    |

#### Plural.

|        |        |                   |
|--------|--------|-------------------|
| ἌΝΟΝ   | ἈΝΟΝ   | ἌΝΑΝ              |
|        | ἈΝḲ    |                   |
| ἨΘΩΤΕΝ | ἤΤΩΤḲ  | ἨΤΑΤΕΝ            |
|        | ἤΤΕΤΕΝ | ἨΤΑΤḲ             |
|        | ἤΤΕΤḲ  |                   |
| ἨΘΩΟΥ  | ἤΤΩΟΥ  | ἨΤΑΥ <i>they.</i> |

**Personal Pronouns.****2. Of the Genitive Case.****Singular.**

| Coptic. | Sahidic. | Bash.                    |
|---------|----------|--------------------------|
| ̀NTHI   | NTAI     | ENTHI <i>mei, of me.</i> |
| ̀NTAK   | NTAK     | ̀NTHK <i>of thee, m.</i> |
| ̀NTE    | NTE      | ̀NTE <i>of thee, f.</i>  |
| ̀NTAQ   | NTAQ     | ̀NTHQ } <i>of him.</i>   |
|         | NTQ      |                          |
| ̀NTAC   | NTAC     | ̀NTHC } <i>of her.</i>   |
|         | NTC      |                          |

**Plural.**

|           |          |                        |
|-----------|----------|------------------------|
| ̀NTAN     | NTAN     | NTHN } <i>of us.</i>   |
|           | NTN      |                        |
| ̀NΘWTEN   | NTETN    | NTHTEN                 |
| ̀NTWTEN   | NTETHYTN | NTETEN                 |
| ̀NTEΘHNOY |          | NTETHNOY               |
| ̀NTΩOY    | NTAY     | NTHOY, <i>of them.</i> |

**Of the Dative Case.****Singular.**

| Coptic. | Sahidic. | Bash.                   |
|---------|----------|-------------------------|
| NHI     | NAI      | NHI <i>mihi, to me.</i> |
| NAK     | NAK      | NHK <i>to thee, m.</i>  |
| NE      | NE       | <i>to thee, f.</i>      |
| NAQ     | NAQ      | NHQ } <i>to him</i>     |
|         |          |                         |
| NAC     | NAC      | NHC <i>to her.</i>      |

Plural.

|       |       |                                    |
|-------|-------|------------------------------------|
| ΝΑΝ   | Ν'ΑΝ  | ΝΗΝ <i>to us.</i>                  |
| ΝΩΤΕΝ | ΝΗΤΗ  | ΝΗΤΕΝ <i>to you.</i>               |
| ΘΗΝΟΥ | ΤΗΝΟΥ | ΤΗΝΟΥ <i>with an accus.</i>        |
| ΝΩΟΥ  | ΝΑΥ   | ΝΗΟΥ, ΝΗΥ } <i>to them.</i><br>ΝΕΥ |

3. The dative is also formed by the word πο Copt. and λα Bash. by prefixing è to them: and by τoт, Copt. τoот, Sah. τΑΑТ, Bash. by prefixing è or ò to them.

Singular.

| Coptic. | Sahidic.   | Bash.                   |
|---------|------------|-------------------------|
| ἐροι    | εροι, εραι | ελαι <i>to me.</i>      |
| ἐροκ    | εροκ, ερακ | εлак <i>to thee, m.</i> |
| ἐρο     | ερο, ερα   | ελα <i>to thee, f.</i>  |
| ἐροϛ    | εροϛ, εραϛ | ελαϛ <i>to him.</i>     |
| ἐροϥ    | εροϥ, εραϥ | ελαϥ <i>to her.</i>     |

Plural.

|              |            |                            |
|--------------|------------|----------------------------|
| ἐρον         | ερον, εραν | ελαν <i>to us.</i>         |
| ἐρωτεν       | ερωτη      | ελατεν                     |
| ἐρωτεν ΘΗΝΟΥ | ερατ τηγτη | ελαττηνου } <i>to you.</i> |
| ἐρωου        | εροου      | ελαυ <i>to them.</i>       |

Singular.

| Coptic.   | Sahidic.   | Bash.                     |
|-----------|------------|---------------------------|
| è or òтoт | è or òтoот | è or òтΑΑТ <i>to me.</i>  |
| òтoтκ     | òтoотκ     | òтΑΑТκ <i>to thee, m.</i> |
| òтoт†     | òтoотε     | <i>to thee, f.</i>        |
| òтoтϛ     | òтoотϛ     | òтΑΑТϛ <i>to him.</i>     |
| òтoтϥ     | òтoотϥ     | òтΑΑТϥ <i>to her.</i>     |

## Plural.

È or ÑTOTEN    Ê or ÑTOOTN    È or ÑTAATEN *to us.*  
 ÈTENÈHNΟΥ    ÊTOOT THYTN                      *to you.*  
 ÈTOTΟΥ }            ÑTOOTΟΥ            ÑTAATΟΥ *to them.*  
 ÑTATΟΥ }

4. The accusative Pronoun is formed by ÑMO Copt. and Sah., ÑMA and MA Bash.

## Singular.

| Coptic. | Sahidic.    | Bash.                |
|---------|-------------|----------------------|
| ÑMOI    | ÑMOI, ÑMOEI | ÑMAI <i>me.</i>      |
| ÑMOK    | ÑMOK        | ÑMOK <i>thee, m.</i> |
| ÑMO     | ÑMO         | <i>thee, f.</i>      |
| ÑMOQ    | ÑMOQ        | ÑMAQ <i>him.</i>     |
| ÑMOC    | ÑMOC        | ÑMAC <i>her.</i>     |

## Plural.

|        |       |                    |
|--------|-------|--------------------|
| ÑMON   | ÑMON  | ÑMAN <i>us.</i>    |
| ÑMWTEN | ÑMWTN | ÑMATEN <i>you.</i> |
| ÑMWOY  | ÑMOOY | ÑMAY <i>them.</i>  |

ÑMO with other words sometimes expresses the various cases of the personal pronoun, as ÑIM ÑMWOY *some of them.* 1. Cor. X, 10. ÈBOΛ ÑMOQ, *from him.*

5. Another form of the accusative is ÑH, Copt. ÇH, Sah., which take τ with the suffixes.



Singular.

| Coptic. | Sahidic.                |
|---------|-------------------------|
| ⲃⲏⲧ     | ⲉⲛⲧ <i>my face, me.</i> |
| ⲃⲏⲧⲕ    | ⲉⲛⲧⲕ <i>thee, m.</i>    |
| ⲃⲏⲧⲥ    | ⲉⲛⲧⲥ <i>thee, f.</i>    |
| ⲃⲏⲧⲓ    | ⲉⲛⲧⲓ <i>him.</i>        |
| ⲃⲏⲧⲉ    | ⲉⲛⲧⲉ <i>her.</i>        |

Plural.

|       |                    |
|-------|--------------------|
| ⲃⲏⲧⲏⲛ | ⲉⲛⲧⲏ <i>us.</i>    |
| ⲃⲏⲧⲟⲩ | ⲉⲛⲧⲟⲩ <i>them.</i> |

6. The ablative case is formed by the following prepositions with the suffixes.

|           | Coptic.   | Sahidic.   | Bash.      |
|-----------|-----------|------------|------------|
| ⲛⲧⲥ       | ⲛⲧⲟⲧ      | ⲛⲧⲟⲟⲧ      | ⲛⲧⲁⲁⲧ      |
| ⲉⲃⲟⲗ      | ⲉⲃⲟⲗⲙⲙⲟ   | ⲉⲃⲟⲗⲙⲙⲟ    | ⲉⲃⲁⲗⲙⲙⲁ    |
|           | ⲉⲃⲟⲗⲛⲃⲏⲧ  | ⲉⲃⲟⲗⲛⲉⲛⲧ   | ⲉⲃⲁⲗⲛⲉⲛⲧ   |
| ⲉⲃⲟⲗⲉⲁ    | ⲉⲃⲟⲗⲉⲁⲣⲟ  |            |            |
| ⲉⲃⲟⲗⲉⲓ    | ⲉⲃⲟⲗⲉⲓⲱⲧ  | ⲉⲃⲟⲗⲉⲓⲱⲱ   |            |
| ⲉⲃⲟⲗⲉⲓⲧⲏⲛ | ⲉⲃⲟⲗⲉⲓⲧⲟⲧ | ⲉⲃⲟⲗⲉⲓⲧⲟⲟⲧ | ⲉⲃⲁⲗⲉⲓⲧⲁⲁⲧ |
| ⲉⲃⲟⲗⲉⲓⲥⲉⲛ | ⲉⲃⲟⲗⲉⲓⲥⲱ  |            |            |
| ⲉⲓⲧⲏⲛ     | ⲉⲓⲧⲟⲧ     | ⲉⲓⲧⲟⲟⲧ     | ⲉⲓⲧⲁⲁⲧ &c. |

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲛⲧⲏⲓ, Copt. ⲛⲧⲁⲓ, Copt. ⲛⲧⲁⲕ, Copt. and Sah. ⲛⲧⲁⲓ. Copt. and Sah. &c. yet they are formed of the definite article with ⲱ in the singular and ⲟⲩ in the plural, as

| Sing. Masc. |                      | Sing. Fem. |          |
|-------------|----------------------|------------|----------|
| Coptic.     | Sahidic.             | Coptic.    | Sahidic. |
| ϕωι         | πωι <i>mine.</i>     | θωι        | τωι      |
| ϕωκ         | πωκ <i>thine, m.</i> | θωκ        | τωκ      |
| ϕω          | πω <i>thine, f.</i>  | θω         | τω       |
| ϕωϙ         | πωϙ <i>his.</i>      | θωϙ        | τωϙ      |
| ϕωϙ         | πωϙ <i>her.</i>      | θωϙ        | τωϙ      |
| ϕων         | πων <i>our.</i>      | θων        | των      |
| ϕωτεν       | πωτεν <i>your.</i>   | θωτεν      | τωτεν    |
| ϕωοϙ        | πωοϙ <i>their.</i>   | θωοϙ       | τωοϙ     |

## Plural Common.

|        |                  |
|--------|------------------|
| νογι   | <i>mine.</i>     |
| νογκ   | <i>thine, m.</i> |
| νογ    | <i>thine, f.</i> |
| νογϙ   | } <i>his.</i>    |
| νωϙ    |                  |
| νογϙ   | <i>her.</i>      |
| νογν   | <i>our.</i>      |
| νογτεν | } <i>your.</i>   |
| νωτεν  |                  |
| νογοϙ  | } <i>their.</i>  |
| νωοϙ   |                  |

## Demonstrative Pronouns.

## Singular.

| Masc.   |          |       | Fem.    |          |                  |
|---------|----------|-------|---------|----------|------------------|
| Coptic. | Sahidic. | Bash. | Coptic. | Sahidic. | Bash.            |
| ϕαι     | παι      | πει   | θαι     | ται      | τει <i>this.</i> |

**P l u r a l.**

Coptic and Sahidic.

Bashmurić,

**NAI**

**NEI** *these.*

Another form of the demonstrative pronoun is as follows.

**M a s c.**

**F e m.**

Coptic.

Sahidic.

Coptic.

Sahidic.

**ΦΗ**

**ΠΗ** *he.*

**ΘΗ**

**ΤΗ** *she.*

**P l u r a l.**

**ΝΗ** *they.*

8. The demonstrative pronoun is often joined with the relative pronoun **ΕΤ**, as

**S i n g u l a r.**

**M a s c.**

**F e m.**

Coptic.

Sahidic.

Coptic.

Sahidic.

**ΦΗΕΤ**

**ΠΗΕΤ** *he, who.*

**ΘΗΕΤ**

**ΤΗΕΤ** *she, who.*

**P l u r a l.**

**ΝΗΕΤ** *they, who.*

**ΝΙΜΑΥ** is frequently united with the demonstrative and relative pronouns both singular and plural, as **ΦΗ-ΕΤΕΝΙΜΑΥ**, *he.* Luke XXII, 12. Copt. **ΝΗΟΥΔΑΙ ΕΤΩΟΠ ΝΠΙΜΑ ΕΤΕΝΙΜΑΥ**, *the jews dwelling in that place,* Acts XVI, 3. Copt. **ΒΕΝ ΤΟΥΝΟΥ ΕΤΕΝΙΜΑΥ**, *in that hour.* Copt. **ΟΥΟΖ Α ΤΕΣΜΗ ΨΕΝΑΟ ΕΒΟΛ ΖΙΣΕΝ ΠΙΚΑΖΙ ΤΗΡΩ ΕΤΕΜΜΑΥ**, *and the fame of it went out through all that land.* Mat. IX, 26.

## Relative Pronouns.

9. The relative pronoun is **Ε. ΕΤ, ΕΤΕ, or ΕΘ** before the letters **Μ, Ν** and **Ο** in Copt.; and **ΕΝΤ**. *qui, quae, quod*, and likewise **Ε, ΕΤ, ΕΤΕ, ΝΤ**, in Sahidic and Bashmuric. **ΝΝΗΕΤ ΑΥΤΑΟΥΟΝ**, *to those who sent us*. John I, 22. **ΦΗΕΤ ΟΩΤΕΜ ΝΟΩΤΕΝ**, *he who heareth you*. **ΦΗΕΤ ΩΩΩ ΝΜΩΤΕΝ**, *he who despiseth you*. Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, **ΝΙΜ**, *who?* **ΑΩ, ΕΩ**, *who? what?* **ΟΥ**, *who?* **ΟΥΗΡ**, *how many?*

## Of Prepositions.

11. There are some substantives which are used as prepositions, as **ΡΑΤ** Copt. **ΛΕΤ**, Bash. *a foot*. **ΡΟ**, *a mouth*. **ΤΟΤ**, *a hand*. **ΗΝΤ**, *a neck*. **ΖΗΤ**, *a heart*. **ΖΡΑ**, *a face*. **ΧΩ**, *a head*. These, being united with some particles become prepositions, as **ΕΡΑΤ** *to me*. Mat. VI, 18. **ΒΑΡΑΤ**, Copt. **ΖΑΡΑΤ**, Sah. *under me*. Mat. VIII, 9. **ΕΡΟ**, **ΒΑΡΟ**, *under thee*. Ezech. XXVII, 30. **ΒΑΡΟQ**, *against him*. Ex. XVI, 8. **ΝΤΟΤQ** *from him*. Deut. XV, 3. **ΝΗΗΤΟΥ**, *in them*. Psalm V, 10. **ΠΖΗΤΚ**, Sah. *in thee*. Ezech. XXVIII, 15. **ΕΖΡΑΙ**, *against me*. Ps. CI, 8. **ΕΖΡΗΙ ΕΧΩΙ**, *against me*. Ps. III, 1. &c.

## Prepositions.

**Ε**, acc., dat., *ad, in* &c.

**ΕΒΟΛΝΗΗΤ**, Copt. *from, ex*. **ΕΒΟΛΝΗΗΤQ, ΕΒΟΛΝΗΗΤΟΥ** &c.

**ΕΒΟΛΠΖΗΤ**, Sah. *from, ex*. **ΕΒΟΛΠΖΗΤQ, ΕΒΟΛΠΖΗΤΗ** &c.

**ΕΒΟΛΖΑ**, *from, ab, ex*.

ΕΒΟΛΖΑΡΟ, *a, ab.* ΕΒΟΛΖΑΡΟϚ, ΕΒΟΛΖΑΡΟΝ &c.  
 ΕΒΟΛΖΙΤ̄Ν, *Sah. a, ab.*  
 ΕΒΟΛΖΙΤ̄Μ, *Sah. a, ab.*  
 ΕΒΟΛΖΙΤΟΤ, *per, a, ab.* ΕΒΟΛΖΙΤΟΤΚ, ΕΒΟΛΖΙΤΟΤϚ, &c.  
 ΕΒΟΛΖΙΤΟΟΤ, *S. per; a, ab.* ΕΒΟΛΖΙΤΟΟΤΚ, ΕΒΟΛΖΙΤΟΟΤϚ.  
 ΕΞΟΤΕΡΟ, *supra, plus quam.* ΕΞΟΤΕΡΟΚ, ΕΞΟΤΕΡΟϚ, &c.  
 Ἰ, *acc., dat., ad, ab, from, &c.*  
 ἸΤΕΝ, ἸΤ̄Ν, *Sah. from.*  
 ΨΑ, *ad, usque ad,* ΨΑΡΟΙ, ΨΑΡΟΚ, ΨΑΛΑΚ, *Bash. &c.*  
 ἪΛ, *Copt. sub, contra,* ἪΛΤΟΤΚ, *apud te,* ἪΛΤΟΤϚ, *apud eum.*  
 ΖΑ, *Sah. sub, ad, pro.* ΖΑΤΟΤΚ, etc.  
 ΖΑΤ̄Μ, *Sah. apud, ad, &c.*  
 ΖΑΤ̄Ν, *Sah. apud, &c.*  
 ΖΙ, *in, cum,* ΖΙΤΟΤ, ΖΙΤΟΟΤ, *Sah. ΖΙΤΟΟΤΚ, Sah. &c.*  
 To these may be added ΑΤΩΝΕ, ΕΘΒΕ, ΕΤΒΕ, *Sah.*  
 ΟΥΒΕ, ΟΥΤΕ and others.

#### The Pronoun Infixes and Suffixes.

12. The pronoun infixes and suffixes are added to words, instead of the possessive and personal pronouns.

13. The pronoun infixes are inserted between the article and the noun, and used instead of the possessive pronouns. They are the following: Α, *my.* ΕΚ, *thy.* Ε or ΟΥ, *thy, f.* ΕϚ, *his.* ΕC, *her.* ΕΝ or Ἰ, *our.* ΕΤΕΝ or ΕΤ̄Ν *your.* ΟΥ or ΕΥ, *their.*

An example of the infixes with the articles is here given.

## The Infixes.

| Singular.         |                  | Plural.                   |
|-------------------|------------------|---------------------------|
| with artic. masc. | with artic. fem. |                           |
| Π-Α,              | Τ-Α,             | Ν-Α, <i>my</i> .          |
| Π-ΕΚ,             | Τ-ΕΚ,            | Ν-ΕΚ, <i>thy, m.</i>      |
| Π-Ε,              | Τ-Ε,             | Ν-Ε, <i>thy, f.</i>       |
| Π-ΟΥ,             | Τ-ΟΥ,            | Ν-ΟΥ, <i>thy, f. Sah.</i> |
| Π-ΕQ,             | Τ-ΕQ,            | Ν-ΕQ, <i>his.</i>         |
| Π-ΕC,             | Τ-ΕC,            | Ν-ΕC, <i>her.</i>         |
| Π-ΕΝ,             | Τ-ΕΝ,            | Ν-ΕΝ, <i>our.</i>         |
| Π-Ν,              | Τ-Ν,             | Ν-Ν, <i>our, Sah.</i>     |
| Π-ΕΤΕΝ,           | Τ-ΕΤΕΝ,          | Ν-ΕΤΕΝ, <i>your.</i>      |
| Π-ΕΤΝ,            | Τ-ΕΤΝ,           | Ν-ΕΤΝ, <i>your.</i>       |
| Π-ΟΥ,             | Τ-ΟΥ,            | Ν-ΟΥ, <i>their.</i>       |
| Π-ΕΥ,             | Τ-ΕΥ,            | Ν-ΕΥ, <i>their, Sah.</i>  |

ΟΥ is sometimes used for the infix of the second person feminine, instead of Ε in Coptic, but it seldom occurs.

14. The suffixes are used with words instead of the infixes, and are these which follow.

## The Suffixes.

| Singular.                         | Plural.                       |
|-----------------------------------|-------------------------------|
| Ι or Τ, <i>me, or my.</i>         | Ν or ΕΝ, <i>us, or our.</i>   |
| Κ, <i>thee, or thy, m.</i>        | ΤΕΝ, <i>you, or your.</i>     |
| Ε or Ι,*) <i>thee, or thy, f.</i> | ΤΝ, <i>you, or your, Sah.</i> |

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\*) The Ι following Τ is changed into †.

| Singular.                           | Plural.                                         |
|-------------------------------------|-------------------------------------------------|
| Ѣ, <i>thee</i> , or <i>thy</i> , f. | оу, ау, <i>they</i> , or <i>their</i> .         |
| ѣ, <i>him</i> , or <i>his</i> .     | Ѣоу or ну, <i>they</i> , or <i>their</i> , Sah. |
| с, <i>her</i> , or <i>hers</i> .    |                                                 |

A small number of words vary from the general rule.

#### The Infixes.

15. The infixes to nouns will be understood by the following examples.

ѡнрі, *a son*, with the m. article, and infixes.

| Singular.                          | Plural.                             |
|------------------------------------|-------------------------------------|
| Artic. and Infixes to a noun masc. | Artic. and Infixes to a noun masc.  |
| па-ѡнрі, <i>my son</i> .           | на-ѡнрі, <i>my sons</i> .           |
| пек-ѡнрі, <i>thy son</i> , m.      | нек-ѡнрі, <i>thy sons</i> , m.      |
| пѣ-ѡнрі, <i>thy son</i> , f.       | нѣ-ѡнрі, <i>thy sons</i> , f.       |
| поу-ѡнрѣ, <i>thy son</i> , f. Sah. | ноу-ѡнрѣ, <i>thy sons</i> , f. Sah. |
| пѣѣ-ѡнрі, <i>his son</i> .         | нѣѣ-ѡнрі, <i>his sons</i>           |
| пѣс-ѡнрі, <i>her son</i> .         | нѣс-ѡнрі, <i>her sons</i> .         |
| пен-ѡнрі, <i>our son</i> .         | нен-ѡнрі, <i>our sons</i> .         |
| пн-ѡнрѣ, <i>our son</i> , Sah.     | нн-ѡнрѣ, <i>our sons</i> , Sah.     |
| петен-ѡнрі, <i>your son</i> .      | нетен-ѡнрі, <i>your sons</i> .      |
| петн-ѡнрѣ, <i>your son</i> , Sah.  | нетн-ѡнрѣ, <i>your sons</i> , Sah.  |
| поу-ѡнрі, <i>their son</i> .       | ноу-ѡнрі, <i>their sons</i> .       |
| пѣу-ѡнрѣ, <i>their son</i> , Sah.  | нѣу-ѡнрѣ, <i>their sons</i> , Sah.  |

CΩNI, *a sister*, with the fem. article and infixes.

## Singular.

## Plural.

Artic. and Infixes to a noun fem.

Artic. and Infixes to a noun fem.

TA-CΩNI, *my sister*.

NA-CΩNI, *my sisters*.

TEK-CΩNI, *thy sister*, m.

NEK-CΩNI, *thy sisters*, m.

TE-CΩNI, *thy sister*, f.

NE-CΩNI, *thy sisters*, f.

TOY-CΩNE, *thy sister*, f. Sah.

NOY-CΩNE, *thy sisters*, f. Sah.

TEQ-CΩNI, *his sister*.

NEQ-CΩNI, *his sisters*.

TEC-CΩNI, *her sister*.

NEC-CΩNI, *her sisters*.

TEN-CΩNI, *our sister*.

NEN-CΩNI, *our sisters*.

TN-CΩNE, *our sister*, Sah.

NN-CΩNE, *our sisters*, Sah.

TETEN-CΩNI, *your sister*.

NETEN-CΩNI, *your sisters*.

TETN-CΩNE, *your sister*, Sah.

NETN-CΩNE, *your sisters*, Sah.

TOY-CΩNI, *their sister*.

NOY-CΩNI, *their sisters*.

TEY-CΩNE, *their sister*, Sah.

NEY-CΩNE, *their sisters*, Sah.

16. It will be seen from the foregoing examples, that the *infixes* are the same to a masculine and feminine noun, singular and plural.

## The Suffixes.

17. The following examples will show the position of the suffixes.

## Adjectives with the Suffixes.

ENECE or NECE, *fair*.

THP, *all*.

ENECΩI, *fair*, I.

THPK, *all*, thou, m.

ENECΩK, *fair*, thou, m.

THPK̄, *all*, thou, m. Sah.

ENECΩQ, *fair*, he.

THPQ, *all*, he.

ENECΩC, *fair*, she.

THPC, *all*, she.

ENECΩN, *fair*, we.

THPEN, *all*, we.



|                                  |                             |
|----------------------------------|-----------------------------|
| ΕΝΕCΩΟΥ, <i>fair, they.</i>      | ΤΗΡῆ, <i>all, we, Sah.</i>  |
| ΕΝΕCΟΟΥ, <i>fair, they, Sah.</i> | ΤΗΡΤΕΝ, <i>all, ye.</i>     |
|                                  | ΤΗΡΤῆ, <i>all, ye, Sah.</i> |
|                                  | ΤΗΡΟΥ, <i>all, they.</i>    |

|                              |                             |
|------------------------------|-----------------------------|
| ΝΑΑ or ΕΝΑΑ, <i>great.</i>   | ΝΑΝΕ or ΝΑΝΟΥ, <i>good.</i> |
| ΝΑΑΙ, <i>great, I.</i>       | ΝΑΝΟΥΙ, <i>good, I.</i>     |
| ΝΑΑΚ, <i>great, thou, m.</i> | ΝΑΝΕΚ, <i>good, he.</i>     |
| ΝΑΑΚ, <i>great, he.</i>      | ΝΑΝΕC, <i>good, she.</i>    |
| ΝΑΑC, <i>great, she.</i>     | ΝΑΝΕΥ, <i>good, they.</i>   |
| ΝΑΑΥ, <i>great, they.</i>    |                             |

ΜΑΥΑΤ, *alone.* ΜΑΥΑΤΚ, *alone, thou, m.* ΜΑΥΑΤ, *alone, thou, f.* ΜΑΥΑΤΚ, *alone, he.* ΜΑΥΑΤC, *alone, she.* ΜΑΥΑΤΕΝ, *alone, we.* ΜΑΥΑΤΕΝΘΗΝΟΥ, *alone, ye.* ΜΑΥΑΤΟΥ, *alone, they.*

#### Prepositions with the Suffixes.

| Coptic and Sahidic. | Bash.                     |
|---------------------|---------------------------|
| ΕΡΑΤ,               | ΕΛΕΤ, <i>to me.</i>       |
| ΕΡΑΤΚ,              | ΕΛΑΤΚ, <i>to thee, m.</i> |
| ΕΡΑΤ,               | ΕΛΕΤΙ, <i>to thee, f.</i> |
| ΕΡΑΤΕ,              | <i>to thee, f. Sah.</i>   |
| ΕΡΑΤΚ,              | ΕΛΕΤΚ, <i>to him.</i>     |
| ΕΡΑΤC,              | ΕΛΕΤC, <i>to her.</i>     |
| ΕΡΑΤΕΝ,             | ΕΛΕΤΕΝ, <i>to us.</i>     |
| ΕΡΑΤῆ,              | <i>to us, Sah.</i>        |
| ΕΡΑΤΕΝΘΗΝΟΥ,        | ΕΛΕΤΤΗΝΟΥ, <i>to you.</i> |
| ΕΡΑΤΤΗΥΤῆ,          | <i>to you, Sah.</i>       |
| ΕΡΑΤΟΥ,             | ΕΛΕΤΟΥ, <i>to them.</i>   |

| Coptic.    | Sahidic.                    |
|------------|-----------------------------|
| ΕΘΒΕ,      | ΕΤΒΕ, <i>de, ob.</i>        |
| ΕΘΒΗΤ,     | ΕΤΒΗΗΤ, <i>of me.</i>       |
| ΕΘΒΗΤΚ,    | ΕΤΒΗΗΤΚ, <i>of thee, m.</i> |
| ΕΘΒΗΤ†,    | ΕΤΒΗΗΤΕ, <i>of thee, f.</i> |
| ΕΘΒΗΤQ,    | ΕΤΒΗΗΤQ, <i>of him.</i>     |
| ΕΘΒΗΤC,    | ΕΤΒΗΗΤC, <i>of her.</i>     |
| ΕΘΒΗΤΕΝ,   | ΕΤΒΗΗΤΝ, <i>of us.</i>      |
| ΕΘΒΕΘΗΝΟΥ, | ΕΤΒΕΤΗΥΤΝ, <i>of you.</i>   |
| ΕΘΒΗΤΟΥ,   | ΕΤΒΗΗΤΟΥ, <i>of them.</i>   |

| Coptic.  | Sahidic.   | Bashmurić.                |
|----------|------------|---------------------------|
| ΝΕΜ,     | ΝΜ,        | <i>with.</i>              |
| ΝΕΜΗ,    | ΝΜΑΙ, ΜΟΙ, | ΝΕΜΗ, <i>with me.</i>     |
| ΝΕΜΑΚ,   | ΝΜΑΚ,      | <i>with thee, m.</i>      |
| ΝΕΜΕ,    | ΝΜΕ,       | <i>with thee, f.</i>      |
| ΝΕΜΑQ,   | ΝΜΑQ, Q,   | ΝΕΜΗQ, <i>with him.</i>   |
| ΝΕΜΑC,   | ΝΜΑC,      | ΝΕΜΗC, <i>with her.</i>   |
| ΝΕΜΑΝ,   | ΝΜΑΝ, ΟΝ,  | <i>with us.</i>           |
| ΝΕΜΩΤΕΝ, | ΝΜΗΤΝ,     | ΝΕΜΗΤΕΝ, <i>with you.</i> |
| ΝΕΜΩΟΥ,  | ΝΜΑΥ,      | ΝΕΜΗΟΥ, <i>with them.</i> |

ΝCΑ, *after.*

ΝCΩΙ, *after me.* ΝCΩΚ, *after thee, m.* ΝCΩ, *after thee, f.*  
 ΝCΩQ, *after him.* ΝCΩC, *after her.* ΝCΩΝ, *after us.* ΝCΩ-  
 ΤΕΝ, ΝCΩΤΝ, *after you, S.* ΝCΩΟΥ, *after them.*

#### Of Numbers.

18. The Coptic Numbers are generally expressed by the letters of the Alphabet with a line above them,

as ϣ̄ ΝΕΞΟΥ, *three days*. Matt. XII, 40. Δ̄ ΝΑΒΟΥ, *four months*. John IV, 35; sometimes they are expressed by words, as ϣ̄ΤΟΥ-ΦΟΥ, *four days*. Acts V, 30. But the Sahidic numbers are usually expressed by words.

19. Numbers admit the articles, and are also found without them, as π̄Β, *the twelve*. Matt. X, 2. 5. π̄ΒΝΑΥ, *the two*. Deut. XVII, 6. ϣ̄ΘΗΝ ϣ̄ΝΟΥ†, *two tunics*. Luke III, 11.

The Cardinal Numbers.

| Coptic. |        |        | Sahidic.          |              |
|---------|--------|--------|-------------------|--------------|
|         | Masc.  | Fem.   | Masc.             | Fem.         |
| Ᾱ      | ΟΥΔΙ,  | ΟΥΕ,   | ΟΥΔ,              | ΟΥΕΙ,        |
|         | ΟΥΩΤ   |        | ΟΥΩΤ              |              |
| Β̄      | CNAΥ,  | CNOY†, | CNAΥ,             | CENTE, CÑTE, |
| Γ̄      | ϣOMT,  | ϣOM†,  | ϣOMNT,            | ϣMNT, ϣOMTE, |
| Δ̄      | ϣTΩΟΥ, | ϣTOE,  | ϣTOΟΥ,            | ϣTOE, ϣTO,   |
| Ε̄      | †ΟΥ,   | †Ε, †, | †ΟΥ,              | †Ε,          |
| Ᾱ      | COΟΥ,  | CO,    | COΟΥ,             | COO, COE,    |
| Ζ̄      | ϣΑϣϣ,  | ϣΑϣϣΙ, | CAϣϣ,             | CEϣϣ, CAϣϣE, |
| Η̄      | ϣMHN,  | ϣMHNI, | ϣMOYN,            | ϣMOYNE,      |
| Θ̄      | ϣIT,   | ϣIT†,  | ϣIT,              | PCITE,       |
| Ῑ      | MET,   | MHT†,  | MHT,              | MHTE,        |
| Κ̄      | XOT,   | XOYOT, | XOYOT,            | XOYOTE,      |
| Λ̄      | MAΠ,   |        | MAAB, MAB, MAABE, |              |
| Μ̄      | ZME,   |        | ZME, ZMH,         |              |
| Ν̄      | TAIOY, |        | TAIO,             |              |
| Ξ̄      | CE,    |        | CE,               |              |

| Coptic. |           | Sahidic.  |                           |
|---------|-----------|-----------|---------------------------|
|         | Masc.     | Fem.      | Masc. Fem.                |
| ⲟ       | ⲱⲃⲉ       |           | ⲱⲃⲉ, ⲱⲣⲉ,                 |
| ⲡ       | ⲃⲁⲙⲛⲉ,    |           | ⲉⲙⲉⲛⲉ,                    |
| ⲓ       | ⲡⲓⲥⲧⲁⲩ,   | ⲡⲓⲥⲧⲉⲟⲩⲓ. | ⲡⲥⲧⲁⲓⲟⲩ, ⲡⲉⲥⲧⲁⲓⲟⲩ,        |
| ⲣ       | ⲱⲉ,       |           | ⲱⲉ,                       |
| Ⲥ       | ⲥⲛⲁⲩⲩⲛⲱⲉ, | ⲥⲛⲁⲩⲩⲱⲉ,  | ⲱⲙⲧ,                      |
| ⲧ       | ⲱⲟⲙⲧⲛⲱⲉ,  |           | ⲱⲙⲛⲧⲱⲉ, ⲱⲙⲧⲱⲉ, ⲱⲟⲙⲉⲧⲱⲉ,   |
| Ⲩ       | ⲓⲧⲟⲟⲩⲛⲱⲉ, |           | ⲓⲧⲟⲟⲩⲱⲉ, ⲓⲧⲟⲩⲱⲉ, ⲓⲧⲉⲩⲩⲱⲉ, |
| Ⲭ       | ⲧⲟⲩⲛⲱⲉ,   | ⲧⲟⲩⲱⲉ,    | ⲧⲟⲩⲛⲱⲉ,                   |
| ⲭ       | ⲥⲟⲟⲩⲛⲱⲉ,  | ⲥⲟⲟⲩⲱⲉ,   | ⲥⲟⲟⲩⲛⲱⲉ, ⲥⲉⲩⲱⲉ,           |
| Ⲯ       | ⲱⲁⲱⲣⲛⲱⲉ,  |           | ⲥⲁⲱⲣⲛⲱⲉ,                  |
| ⲯ       | ⲱⲙⲙⲛⲛⲱⲉ,  |           | ⲱⲙⲟⲩⲛⲱⲉ,                  |
| Ⲛ       |           |           | ⲱⲓⲥⲛⲱⲉ,                   |
| ⲛ       | ⲱⲟ,       |           | ⲱⲟ,                       |
| ⲛ       | ⲱⲟⲥⲛⲁⲩ,   |           | ⲥⲛⲁⲩⲩⲛⲱⲟ,                 |
| ⲛ       | ⲟⲃⲁ.      |           | ⲧⲃⲁ.                      |

20. The following numbers are prefixes to nouns, viz. ⲱⲙⲛⲧ, ⲱⲙⲧ, ⲱⲟⲙⲧ, *three*, Sah. ⲱⲙⲧⲱⲟ, *three thousand*. ⲓⲧⲉ, Copt. ⲓⲧⲟⲩ, ⲓⲧⲉⲩ, Sah. *four*. ⲥⲉⲩ, Sah. *six*. ⲙⲙⲧ, Sah. *ten*. ⲭⲟⲩⲧ, Sah. *twenty*.

The following are suffixes to numbers: ⲟⲩⲉ, Sah. *one*. ⲙⲛⲧⲟⲩⲉ, *eleven*. ⲥⲛⲟⲟⲩⲥ, ⲥⲛⲟⲩⲥ, m. ⲥⲛⲟⲟⲩⲥⲉ, ⲥⲛⲟⲩⲉ, f. Sah. *two*. ⲙⲛⲧⲥⲛⲟⲩⲥ, *twelve*. ⲱⲟⲙⲧ, Sahidic. *three*. ⲧⲁⲓⲧⲉ, ⲁⲓⲧⲉ, Sah. *four*. ⲧⲙ, ⲧⲉ, Sah. *five*. ⲧⲁⲥⲉ, ⲁⲥⲉ, Sah. *six*. ⲱⲙⲙⲛ, Copt. ⲱⲙⲙⲛⲉ, f. Sah. *eight*. ⲙⲛⲧⲟⲩⲉ.

The Bashmuric has the following variations, ⲟⲩⲉⲉⲓ, m. ⲟⲩⲉⲓ, f. *one*. ⲱⲁⲙⲉⲛⲧ, *three*. ⲱⲁ, *a thousand*.

**The Ordinal Numbers.**

21. The *first*, in ordinal numbers is expressed differently from the others; as

| Copt. |       | Sahidic. |       | Bash.  |       |
|-------|-------|----------|-------|--------|-------|
| Masc. | Fem.  | Masc.    | Fem.  | Masc.  | Fem.  |
| ϩΟΥΤ, | ϩΟΥΤ, | ϩΟΡΠ,    | ϩΟΡΠ, | ϩΑΡΕΠ, | ϩΑΡΠ, |
| ϩΟΡΠ, | ϩΟΡΠ, |          |       |        |       |
| ϩΕΡΠ. |       |          |       |        |       |

22. The remaining cardinals are formed by putting **ΜΑΖ** Copt. and **ΜΕΖ** Sah. and Bash. before the cardinal numbers, as **ΠΙΜΗΝΙ ΜΜΑΖΕ**, *the second miracle*. John IV, 54. Copt. **ΠΜΕΖ ϩΟΜΝΤ**, *the third*. Matt. XXII, 26. Sah. **ΒΕΝ †ΜΑΖ ϸΝΟΥ† ΝΡΟΜΠ**, *in anno secundo*, Dan. II, 1. Coptic. **ΤΜΕΖ ϸΝΤΕ**, *the second*, f. Luke XII, 38. Sahidic.

**ϸΟΥ** is used instead of **ΜΑΖ** and **ΜΕΖ** with the cardinal numbers when the days of the month are spoken of, as **ϸΟΥΚΕ ΝΑΘΩΡ**, *the twenty fifth day of Athor*. Exod. XII, 3. Copt. **ΝϸΟΥΚΖ ΜΠΙΑΒΟΤ**, *the twenty seventh day of the month*. Gen. VIII, 4. **ϸΟΥϪΟΥΤ ΨΙϸ ΡΖΑΘΩΡ**, *the twenty ninth day of the month Athor*. Zoeg. Sah.

**ΑΧΠ** Copt. and **ΞΠ**, Sah. occur with the cardinal numbers when hours are spoken of, as **ΝΑΧΠ Θ ΜΠΙΕ-ϩΟΟΥ**, *the ninth hour of the day*. Acts X, 3. **ΠΠΝΑΥ ΞΞΠ ϸΟΕ**, *about the sixth hour*. Sah. Matt. XX, 5.

**ΡΕ**, Copt. and Sah. *part*, is used with numbers, as **ΠΙΡΕ Ε**, *the fifth part*. Gen. XLI, 34. **ΟΥΟΖ ΑΡΡΩΚΖ**



## CHAP. VII.

### Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, **ΑC-ΘΑΜΙΟ ΝΧΕ †CΟΦΙΑ ΕΒΟΛΗΕΝ ΝΕC-ΖΒΗΟΥΙ**, *wisdom is justified of her works*, Matt. XI, 19. **ΟΥΟZ ΑΥΟΥΩΝ ΝΧΕ ΝΕC-ΩΤΕΜ**, *and his ears were opened*, Mark VII, 35.

24. The passive is more commonly expressed by the verb in the third person plural of the verb active, as **ΠΕΝ-ΡΩΜΙ ΝΑΠΑC ΑΥΑΩC ΝΕΜΑC**, *our old man was crucified with him*. Rom. VI, 6. **ΕΥΝΑΠΩΝΖ ΕΒΟΛ ΕΠΕC-ΝΟC ΠΤΕ CΤΕΦΑΝΟC**, *the blood of Stephen was shed*. Acts XXII, 20. Sah. **ΟΥΟZ ΟΥΜΗΝΙ ΝΝΟΥΤΗΙC**, *and no sign shall be given*. Matt. XII, 39. **ΑΥ-ΚΟCΕΝ ΝΕΜΑC**, *we are buried with him*. Rom. VI, 4.

25. But sometimes the passive voice can only be discovered by the sense of the passage read. But see further on verbs passive.

### The Prefixes and Suffixes to Verbs.

#### The Prefixes.

#### The Suffixes.

| Person. | Coptic. | Sahidic. |
|---------|---------|----------|
| 1.      | †       | †        |
| 2. m.   | κ, χ    | κ        |
| 2. f.   | τε      | τε       |

|   |
|---|
| i |
| κ |
| ε |

|          | The Prefixes. |             | The Affixes. |
|----------|---------------|-------------|--------------|
| Person.  | Coptic.       | Sahidic.    |              |
| 3. m.    | q             | q           | q            |
| 3. f.    | c             | c           | c            |
| 1. plur. | TEN           | TN, TEN     | N            |
| 2.       | TETEN         | TETN, TETEN | TEN          |
| 3.       | CE            | CE          | Y            |

### Indicative Mood.

#### The 1st Present Tense.

##### Singular.

| Coptic. | Sahidic.                     |
|---------|------------------------------|
| †       | †, <i>I do, or am doing.</i> |
| κ, x    | κ, <i>thou art, m.</i>       |
| TE      | TE, <i>thou art, f</i>       |
| q       | q, <i>he is.</i>             |
| c       | c, <i>she is.</i>            |

##### Plural.

|       |                             |
|-------|-----------------------------|
| TEN   | TN, TEN, <i>we are.</i>     |
| TETEN | TETN, TETEN, <i>ye are.</i> |
| CE    | CE, <i>they are.</i>        |

#### The 2nd Present Tense.

##### Singular.

| Coptic. | Sahidic. | Bash.                   |
|---------|----------|-------------------------|
| EI      | EI       | EI, <i>I am, do.</i>    |
| EK      | EK       | EK, <i>thou art, m.</i> |



| Coptic. | Sahidic. | Bash.                    |
|---------|----------|--------------------------|
| ⲉⲣⲉ     | ⲉⲣⲉ      | ⲉⲗⲉ, <i>thou art, f.</i> |
| ⲉⲓ      | ⲉⲓ       | <i>he is.</i>            |
| ⲉⲥ      | ⲉⲥ       | ⲉⲗⲉ. <i>he and she.</i>  |
|         |          | <i>is.</i>               |

Plural.

|             |             |                              |
|-------------|-------------|------------------------------|
| ⲉⲛ          | ⲛ, ⲉⲛ       | ⲉⲛ, <i>we are.</i>           |
| ⲉⲧⲉⲧⲉⲛ      | ⲉⲧⲉⲧⲛ       | ⲉⲧⲉⲧⲉⲛ, <i>ye are.</i>       |
| ⲉϥ, ⲟϥ, ⲉⲣⲉ | ⲉϥ, ⲟϥ, ⲉⲣⲉ | ⲉϥ, ⲟϥ ⲉⲗⲉ, <i>they are.</i> |

The Imperfect Tense.

Singular.

| Coptic. | Sahidic. | Bash.                       |
|---------|----------|-----------------------------|
| ⲛⲁⲓ ⲡⲉ  | ⲛⲉⲓ ⲡⲉ   | ⲛⲁⲓ ⲡⲉ, <i>I was.</i>       |
| ⲛⲁⲕ ⲡⲉ  | ⲛⲉⲕ ⲡⲉ   | ⲛⲁⲕ ⲡⲉ, <i>thou, m.</i>     |
| ⲛⲁⲣⲉ ⲡⲉ | ⲛⲉⲣⲉ ⲡⲉ  | ⲛⲁⲣⲉ ⲡⲉ, <i>thou, f.</i>    |
| ⲛⲁⲓ ⲡⲉ  | ⲛⲉⲓ ⲡⲉ   | <i>he.</i>                  |
| ⲛⲁⲣⲉ ⲡⲉ | ⲛⲉⲣⲉ ⲡⲉ  | ⲛⲁⲣⲉ ⲡⲉ, <i>he and she.</i> |
| ⲛⲁⲥ ⲡⲉ  | ⲛⲉⲥ ⲡⲉ   | ⲛⲁⲥ ⲡⲉ, <i>is.</i>          |

Plural.

|               |               |                              |
|---------------|---------------|------------------------------|
| ⲛⲁⲛ ⲡⲉ        | ⲛⲉⲛ ⲡⲉ        | ⲛⲁⲛ ⲡⲉ, <i>we were.</i>      |
| ⲛⲁⲣⲉⲧⲉⲛ ⲡⲉ    | ⲛⲉⲧⲉⲧⲛ ⲡⲉ     | ⲛⲁⲣⲉⲧⲉⲛ ⲡⲉ, <i>ye.</i>       |
| ⲛⲁϥⲡⲉ, ⲛⲁⲣⲉⲡⲉ | ⲛⲉϥⲡⲉ, ⲛⲉⲣⲉⲡⲉ | ⲛⲁϥⲡⲉ, ⲛⲁⲣⲉ ⲡⲉ, <i>they.</i> |

The 1st Perfect Tense.

Singular.

| Coptic. | Sahidic. | Bash.                     |
|---------|----------|---------------------------|
| ⲁⲓ      | ⲁⲓ       | ⲁⲓ, <i>I have.</i>        |
| ⲁⲕ      | ⲁⲕ       | ⲁⲕ, <i>thou hast, m.</i>  |
| ⲁⲣⲉ     | ⲁⲣⲉ      | ⲁⲣⲉ, <i>thou hast, f.</i> |
| ⲁⲓ      | ⲁⲓ       | <i>he hath.</i>           |
| ⲁⲥ      | ⲁⲥ       | ⲁⲥ, <i>he and she.</i>    |
|         |          | <i>hath.</i>              |

## Plural.

| Coptic. | Sahidic. | Bash.                    |
|---------|----------|--------------------------|
| ΑΝ      | ΑΝ       | ΑΝ, <i>we have.</i>      |
| ΑΡΕΤΕΝ  | ΑΤΕΤΝ    | ΑΤΕΤΝ, <i>ye have.</i>   |
| ΑΥ, Α   | ΑΥ, Α    | ΑΥ, Α, <i>they have.</i> |

## The 2nd Perfect Tense.

## Singular.

| Coptic.      | Sahidic.     | Bash.                          |
|--------------|--------------|--------------------------------|
| ΕΤΑΙ,        | ΝΤΑΙ,        | ΕΤΑΙ, <i>I have.</i>           |
| ΕΤΑΚ,        | ΝΤΑΚ,        | ΕΤΑΚ, <i>thou hast, m.</i>     |
| ΕΤΑΡΕ,       | ΝΤΑΡ,        | ΕΤΑΡΕ, <i>thou hast, f.</i>    |
| ΕΤΑQ, {      | ΝΤΑQ, {      | ΕΤΑQ, { <i>he hath.</i>        |
| ΕΤΑC, { ΕΤΑ, | ΝΤΑC, { ΝΤΑ, | ΕΤΑC, { ΕΤΑ, <i>he a. she.</i> |
|              |              | <i>hath.</i>                   |

## Plural.

|            |            |                              |
|------------|------------|------------------------------|
| ΕΤΑΝ,      | ΝΤΑΝ,      | ΕΤΑΝ, <i>we have.</i>        |
| ΕΤΑΡΕΤΕΝ,  | ΝΤΑΤΕΤΝ,   | ΕΤΑΡΕΤΕΝ, <i>ye have.</i>    |
| ΕΤΑΥ, ΕΤΑ, | ΝΤΑΥ, ΝΤΑ, | ΕΤΑΥ, ΕΤΑ, <i>they have.</i> |

## The Pluperfect Tense.

## Singular.

| Coptic.      | Sahidic and Bash.             |
|--------------|-------------------------------|
| ΝΕ ΑΙ ΠΕ,    | ΝΕ ΑΙ ΠΕ, <i>I had.</i>       |
| ΝΕ ΑΚ ΠΕ,    | ΝΕ ΑΚ ΠΕ, <i>thou, m.</i>     |
| ΝΕ ΑΡΕ ΠΕ,   | ΝΕ ΑΡΕ ΠΕ, <i>thou, f.</i>    |
| ΝΕ ΑQ ΠΕ, {  | ΝΕ ΑQ ΠΕ, { <i>he.</i>        |
| ΝΕ Α ΠΕ, {   | ΝΕ Α ΠΕ, {                    |
| ΝΕ ΑC ΠΕ,    | ΝΕ ΑC ΠΕ, <i>she.</i>         |
| ΝΕ Α ΠΕ, {   | ΝΕ Α ΠΕ, { <i>he and she.</i> |
| ΝΕ ΑΡΕ ΠΕ, { | ΝΕ ΑΡΕ ΠΕ, {                  |

Plural.

| Coptic.       | Sahidic and Bash.       |
|---------------|-------------------------|
| NE AN PE,     | NE AN PE, <i>we.</i>    |
| NE APETEN PE, | NE ATETN PE, <i>ye.</i> |
| NE AY PE,     | NE AY PE, <i>they.</i>  |

The Present Tense Indefinite.

Singular.

| Coptic. | Sahidic. | Bash.                      |
|---------|----------|----------------------------|
| ⲱⲁⲓ,    | ⲱⲁⲓ,     | ⲱⲁⲓ, <i>I am.</i>          |
| ⲱⲁⲕ,    | ⲱⲁⲕ,     | ⲱⲁⲕ, <i>thou, m.</i>       |
| ⲱⲁⲣⲉ,   | ⲱⲁⲣⲉ,    | ⲱⲁⲗⲉ, <i>thou, f.</i>      |
| ⲱⲁⲓ, {  | ⲱⲁⲓ, {   | ⲱⲁⲓ, { <i>he.</i>          |
| ⲱⲁⲣⲉ, { | ⲱⲁⲣⲉ, {  | ⲱⲁⲗⲉ, <i>he &amp; she.</i> |
| ⲱⲁⲕ, {  | ⲱⲁⲕ, {   | ⲱⲁⲕ, { <i>she.</i>         |

Plural.

|            |            |                         |
|------------|------------|-------------------------|
| ⲱⲁⲛ,       | ⲱⲁⲛ,       | ⲱⲁⲛ, <i>we.</i>         |
| ⲱⲁⲣⲉⲧⲉⲛ,   | ⲱⲁⲧⲉⲧⲛ,    | ⲱⲁⲧⲉⲧⲉⲛ, <i>ye.</i>     |
| ⲱⲁⲓ, ⲱⲁⲣⲉ, | ⲱⲁⲓ, ⲱⲁⲣⲉ, | ⲱⲁⲓ, ⲱⲁⲗⲉ, <i>they.</i> |

The Imperfect Tense Indefinite.

Singular.

| Coptic.       | Sahidic.                    |
|---------------|-----------------------------|
| NE ⲱⲁⲓ PE,    | NE ⲱⲁⲓ PE, <i>I was.</i>    |
| NE ⲱⲁⲕ PE,    | NE ⲱⲁⲕ PE, <i>thou, m.</i>  |
| NE ⲱⲁⲣⲉ PE,   | NE ⲱⲁⲣⲉ PE, <i>thou, f.</i> |
| NE ⲱⲁⲓ PE, {  | NE ⲱⲁⲓ PE, {                |
| NE ⲱⲁⲣⲉ PE, { | NE ⲱⲁⲣⲉ PE, {               |
| NE ⲱⲁⲕ PE, {  | NE ⲱⲁⲕ PE, {                |

## Plural.

Coptic.

Sahidic.

NE WAN PE,

NE WAN PE, *we.*

NE WARETEN PE,

NE WATETN PE, *ye.*NE WAG PE, NE WARE PE, NE WAG PE, NE WARE PE, *they.*

## Singular.

Bash.

NE WAI PE, *I was.*NE WAK PE, *thou, m.*NE WALE PE, *thou, f.*

|            |   |                                |
|------------|---|--------------------------------|
| NE WAG PE, | { | he.                            |
| NE WAC PE, |   | NE WALE PE, <i>he and she.</i> |
|            |   | she.                           |

## Plural.

NE WAN PE, *we.*NE WATETEN PE, *ye.*

|             |   |              |
|-------------|---|--------------|
| NE WAG PE,  | { | <i>they.</i> |
| NE WALE PE, |   |              |

## The 1st Future Tense.

Coptic.

Sahidic.

Bash.

†NA,

†NA,

†NE, vel A, *I shall.*

XNA,

KNA,

KNE, *thou, m.*

TENA,

TENA,

*thou, f.*

QNA,

QNA,

QNE, *he.*

CNA,

CNA,

CNE, *she.*

## Plural.

TENNA,

TENNA, TENA, TENNE, vel A, *we.*

TETENNA,

TETNNA, TETNA, *ye.*

CENNA,

CENNA, CENE, *they.*

**The 2nd Future Tense.**

**Singular.**

| Coptic.          | Sahidic.         | Bash.                                                   |
|------------------|------------------|---------------------------------------------------------|
| ΕΙΝΑ,            | ΕΙΝΑ,            | ΑΙΝΑ vel ΝΕ, <i>I shall.</i>                            |
| ΕΚΝΑ,            | ΕΚΝΑ,            | ΑΚΝΑ, <i>thou, m.</i>                                   |
| ΕΡΕΝΑ,           | ΕΡΕΝΑ,           | ΑΡΕΝΑ, <i>thou, f.</i>                                  |
| ΕϞΝΑ, } ΕΡΕ..ΝΑ, | ΕϞΝΑ, } ΕΡΕ..ΝΑ, | ΑϞΝΑ, } <sup>he.</sup><br>ΑΡΕ..ΝΑ, <i>he &amp; she.</i> |
| ΕϢΝΑ, }          | ΕϢΝΑ, }          | ΑϢΝΑ, } <sup>she.</sup>                                 |

**Plural.**

|             |                  |                          |
|-------------|------------------|--------------------------|
| ΕΝΝΑ,       | ΝΝΑ, ΕΝΝΑ,       | ΑΝΝΑ, vel ΝΕ, <i>we.</i> |
| ΕΡΕΤΕΝΝΑ,   | ΕΤΕΤΝΝΑ, ΕΤΕΤΝΑ, | ΑΡΕΤΕΝΝΑ, <i>ye.</i>     |
| ΕΥΝΑ, ΟΥΝΑ, | ΕΥΝΑ, ΟΥΝΑ,      | ΑΥΝΑ, <i>they.</i>       |

The Prefixes Copt. are sometimes written ΑΙΝΑ, ΑΚΝΑ, ΑΡΕΝΑ, etc.

**The 3rd Future Tense.**

**Singular.**

| Coptic.     | Sahidic.    | Bash.                                            |
|-------------|-------------|--------------------------------------------------|
| ΕΙÈ,        | ΕΙΕ,        | ΕΙΕ, <i>I shall.</i>                             |
| ΕΚÈ,        | ΕΚΕ,        | ΕΚΕ, <i>thou, m.</i>                             |
| ΕΡÈ,        | ΕΡΕ,        | ΕΡΕ, <i>thou f.</i>                              |
| ΕϞÈ, } ΕΡÈ, | ΕϞΕ, } ΕΡΕ, | ΕϞΕ, } <sup>he.</sup><br>ΕΡΕ, <i>he and she.</i> |
| ΕϢÈ, }      | ΕϢΕ, }      | ΕϢΕ, } <sup>she.</sup>                           |

**Plural.**

|           |           |                        |
|-----------|-----------|------------------------|
| ΕΝÈ,      | ΕΝΕ,      | ΕΝΕ, <i>we.</i>        |
| ΕΡΕΤΕΝÈ,  | ΕΤΕΤΝΕ,   | ΕΤΕΤΝΕ, <i>ye.</i>     |
| ΕΥÈ, ΕΡÈ, | ΕΥΕ, ΕΡΕ, | ΕΥΕ, ΕΡΕ, <i>they.</i> |

## The 4th Future Tense.

## Singular.

| Coptic. | Sahidic.  | Bash.                 |
|---------|-----------|-----------------------|
| ТА,     | ТА, ТАΡΙ, | ТА, <i>I shall.</i>   |
|         | ТАРЕК,    | <i>thou, m.</i>       |
| ТЕРА,   | ТЕРА,     | ТЕРА, <i>thou, f.</i> |
|         | ТАРЕQ,    | <i>he.</i>            |
|         | ТАРЕC,    | <i>she.</i>           |

## Plural.

|         |                     |
|---------|---------------------|
| ТАРѢ,   | <i>we.</i>          |
| ТАРЕТѢ, | ТАΛΕΤΕΝ, <i>ye.</i> |
| ТАРОУ,  | <i>they.</i>        |

## The Imperfect Tense.

## Singular.

| Coptic.            | Sahidic.                                |
|--------------------|-----------------------------------------|
| НАІНА, (nē)        | NEІNA, <i>I should.</i>                 |
| НАКНА,             | NEKNA, <i>thou, m.</i>                  |
| НАРЕНА,            | NERENA, <i>thou, f.</i>                 |
| НАQНА, {           | NEQNA, { <i>he.</i>                     |
| НАCНА, { НАРЕ..НА, | NECNA, { НАРЕ..НА, <i>he &amp; she.</i> |
|                    | <i>she.</i>                             |

## Bash.

|                |                      |
|----------------|----------------------|
| НАІNE vel НА,  | <i>I should.</i>     |
| НАКNE,         | <i>thou, m.</i>      |
| НАРЕНЕ,        | <i>thou, f.</i>      |
| НАQNE, { НАPE  | <i>he.</i>           |
| НАCNE, { ..NE, | <i>he &amp; she.</i> |
|                | <i>she.</i>          |

Plural.

Coptic.

Sahidic.

|                     |                                  |
|---------------------|----------------------------------|
| ΝΑΝΝΑ ΠΕ,           | ΝΕΝΝΑ ΠΕ, <i>we.</i>             |
| ΝΑΡΕΤΕΝΝΑ ΠΕ,       | ΝΕΤΕΤΝΑ ΠΕ, <i>ye.</i>           |
| ΝΑΥΝΑ, ΝΑΡΕ..ΝΑ ΠΕ, | ΝΕΥΝΑ, ΝΕΡΕ..ΝΑ ΠΕ, <i>they.</i> |

Bash.

ΝΑΝΝΕ ΠΕ, *we.*  
 ΝΑΡΕΤΕΝΝΕ ΠΕ, *ye.*  
 ΝΕΥΝΕ, ΝΑΡΕΝΕ ΠΕ, *they.*

The Subjunctive Mood.

Singular.

Coptic.

Sahidic.

Bash.

|                    |                     |                                                   |
|--------------------|---------------------|---------------------------------------------------|
| ΝΤΑ,               | ΝΤΑ,                | ΝΤΑ, <i>that I.</i>                               |
| ΝΤΕΚ,              | ΝΓ,                 | ΝΓ, <i>thou, m.</i>                               |
| ΝΤΕ,               | ΝΤΕ,                | ΝΤΕ, <i>thou, f.</i>                              |
| ΝΤΕQ, }<br>ΝΤΕC, } | ΝΕQ, ΝQ, }<br>ΝC, } | ΝΕQ, ΝQ, }<br>ΝΕC, ΝC, }                          |
|                    |                     | <i>he.</i><br><i>he &amp; she.</i><br><i>she.</i> |

Plural.

|            |           |                        |
|------------|-----------|------------------------|
| ΝΤΕΝ,      | ΝΤΝ,      | ΝΤΝ, <i>we.</i>        |
| ΝΤΕΤΕΝ,    | ΝΤΕΤΝ,    | ΝΤΕΤΝ, <i>ye.</i>      |
| ΝΤΟΥ, ΝΤΕ, | ΝCΕ, ΝΤΕ, | ΝCΕ, ΝΤΕ, <i>they.</i> |

**The Optative Mood.****Singular.**

| Coptic.        | Sahidic.       | Bash.                               |
|----------------|----------------|-------------------------------------|
| μαρι,          | μαρι,          | мали, <i>I may,</i>                 |
| μαρεκ,         | μαρεκ,         | μαλεκ, <i>thou, m.</i>              |
| μαρε,          | μαρε,          | μαλε, <i>thou, f.</i>               |
| μαρεϚ, } μαρε, | μαρεϚ, } μαρε, | μαλεϚ, } <i>he.</i>                 |
| μαρες, }       | μαρες, }       | μαλες, } <i>μαλε, he &amp; she.</i> |
|                |                | <i>she.</i>                         |

**Plural.**

|              |              |                           |
|--------------|--------------|---------------------------|
| μαρεν,       | μαρν,        | μαλεν, <i>we.</i>         |
| μαρετεν,     | μαρετν,      | μαλετεν, <i>ye.</i>       |
| μαροϚ, μαρε, | μαροϚ, μαρε, | μαλοϚ, μαλε, <i>they.</i> |

**The Imperative Mood.****Singular and Plural.**

α, αρι or μα, or the root itself.

**The Infinitive Mood.**

ε̇ or η̇ or the root itself.

**Participles.**

παخين, πεκخين, περخين &c. ορπηιντα, πχιιντεκ, πχιιντη &c.

---

The verb **τακο**, *to destroy*, is given with the augments, to convey a more clear idea of their position.



**Indicative Mood.**

**The 1st Present Tense.**

**Singular.**

| Coptic.   | Sahidic.                                |
|-----------|-----------------------------------------|
| †-TAKO,   | †-TAKO, <i>I am destroying.</i>         |
| κ-TAKO, } | κ-TAKO, <i>thou art destroying, m.</i>  |
| χ-TAKO, } |                                         |
| τε-TAKO,  | τε-TAKO, <i>thou art destroying, f.</i> |
| ϥ-TAKO,   | ϥ-TAKO, <i>he is destroying.</i>        |
| ϥ-TAKO,   | ϥ-TAKO, <i>she is destroying.</i>       |

**Plural.**

| Coptic.     | Sahidic.                                       |
|-------------|------------------------------------------------|
| ΤΕΝ-TAKO,   | ΤΝ, or ΤΕΝ-TAKO, <i>we are destroying.</i>     |
| ΤΕΤΕΝ-TAKO, | ΤΕΤΝ, or ΤΕΤΕΝ-TAKO, <i>ye are destroying.</i> |
| ϥΕ-TAKO,    | ϥΕ-TAKO, <i>they are destroying.</i>           |

**The 2nd Present Tense.**

**Singular.**

| Coptic.     | Sahidic.    | Bashmuric.                           |
|-------------|-------------|--------------------------------------|
| ΕΙ-TAKO,    | ΕΙ-TAKO,    | ΕΙ-TAKO, <i>I am destroying, ὡς.</i> |
| ΕΚ-TAKO,    | ΕΚ-TAKO,    | ΕΚ-TAKO, <i>thou, m.</i>             |
| ΕΡΕ-TAKO,   | ΕΡΕ-TAKO,   | ΕΛΕ-TAKO, <i>thou, f.</i>            |
| Εϥ- } TAKO, | Εϥ- } TAKO, | Εϥ- } TAKO, <i>he.</i>               |
| ΕΡΕ- }      | ΕΡΕ- }      | ΕΛΕ- }                               |
| Εϥ- } TAKO, | Εϥ- } TAKO, | Εϥ- } TAKO, <i>she.</i>              |
| ΕΡΕ- }      | ΕΡΕ- }      | ΕΛΕ- }                               |

**Plural.**

|              |                |                          |
|--------------|----------------|--------------------------|
| ΕΝ-TAKO,     | Ν, or ΕΝ-TAKO, | ΕΝ-TAKO, <i>we.</i>      |
| ΕΤΕΤΕΝ-TAKO, | ΕΤΕΤΝ-TAKO,    | ΕΤΕΤΕΝ-TAKO, <i>ye.</i>  |
| ΕΥ- } TAKO,  | ΕΥ- } TAKO,    | ΕΥ- } TAKO, <i>they.</i> |
| ΟΥ- }        | ΟΥ- }          | ΟΥ- }                    |
| ΕΡΕ- }       | ΕΡΕ- }         | ΕΛΕ- }                   |

## The Imperfect Tense.

## Singular.

| Coptic.       | Sahidic.      | Bashmuric.                    |
|---------------|---------------|-------------------------------|
| НАІ-ТАКО ПЕ,  | НЕІ-ТАКО ПЕ,  | НАІ-ТАКО ПЕ, <i>I was.</i>    |
| НАК-ТАКО ПЕ,  | НЕК-ТАКО ПЕ,  | НАК-ТАКО ПЕ, <i>thou, m.</i>  |
| НАРЕ-ТАКО ПЕ, | НЕРЕ-ТАКО ПЕ, | НАРЕ-ТАКО ПЕ, <i>thou, f.</i> |
| НАѢ-ТАКО ПЕ,  | НЕѢ-ТАКО ПЕ,  | НАѢ-ТАКО ПЕ, <i>he.</i>       |
| НАС-ТАКО ПЕ,  | НЕС-ТАКО ПЕ,  | НАС-ТАКО ПЕ, <i>she.</i>      |

## Plural.

|                  |                 |                             |
|------------------|-----------------|-----------------------------|
| НАН-ТАКО ПЕ,     | НЕН-ТАКО ПЕ,    | НАН-ТАКО ПЕ, <i>we.</i>     |
| НАРЕТЕН-ТАКО ПЕ, | НЕТЕТН-ТАКО ПЕ, | НАРЕТЕН-ТАКО ПЕ, <i>ye.</i> |
| НАУ-ТАКО ПЕ,     | НЕУ-ТАКО ПЕ,    | НАУ-ТАКО ПЕ, <i>they.</i>   |

## The 1st Perfect Tense.

## Singular.

| Coptic.   | Sahidic.  | Bashmuric.                |
|-----------|-----------|---------------------------|
| АІ-ТАКО,  | АІ-ТАКО,  | АІ-ТАКО, <i>I have.</i>   |
| АК-ТАКО,  | АК-ТАКО,  | АК-ТАКО, <i>thou, m.</i>  |
| АРЕ-ТАКО, | АРЕ-ТАКО, | АРЕ-ТАКО, <i>thou, f.</i> |
| АѢ-ТАКО,  | АѢ-ТАКО,  | АѢ-ТАКО, <i>he.</i>       |
| АС-ТАКО,  | АС-ТАКО,  | АС-ТАКО, <i>she.</i>      |

Plural.

| Coptic.      | Sahidic.    | Bashmurić.               |
|--------------|-------------|--------------------------|
| AN-TAKO,     | AN-TAKO,    | AN-TAKO, <i>we.</i>      |
| APETEN-TAKO, | ATETN-TAKO, | ATETN-TAKO, <i>ye.</i>   |
| AY- } TAKO,  | AY- } TAKO, | AY- } TAKO, <i>they.</i> |
| A- }         | A- }        | A- }                     |

The 2nd Perfect Tense.

Singular.

| Coptic.       | Sahidic.      | Bashmurić.                  |
|---------------|---------------|-----------------------------|
| ETAI-TAKO,    | NTAI-TAKO,    | ETAI-TAKO, <i>I have.</i>   |
| ETAK-TAKO,    | NTAK-TAKO,    | ETAK-TAKO, <i>thou, m.</i>  |
| ETAPE-TAKO,   | NTAP-TAKO,    | ETAPE-TAKO, <i>thou, f.</i> |
| ETAQ- } TAKO, | NTAQ- } TAKO, | ETAQ- } TAKO, <i>he.</i>    |
| ETA- }        | NTA- }        | ETA- }                      |
| ETAC- } TAKO, | NTAC- } TAKO, | ETAC- } TAKO, <i>she.</i>   |
| ETA- }        | NTA- }        | ETA- }                      |

Plural.

|                |               |                            |
|----------------|---------------|----------------------------|
| ETAN-TAKO,     | NTAN-TAKO,    | ETAN-TAKO, <i>we.</i>      |
| ETARETEN-TAKO, | NTATETN-TAKO, | ETARETEN-TAKO, <i>ye.</i>  |
| ETAY- } TAKO,  | NTAY- } TAKO, | ETAY- } TAKO, <i>they.</i> |
| ETA- }         | NTA- }        | ETA- }                     |

The Pluperfect Tense.

Singular.

| Coptic.         | Sahidic.                        |
|-----------------|---------------------------------|
| NE AI-TAKO PE,  | NE AI-TAKO PE, <i>I had.</i>    |
| NE AK-TAKO PE,  | NE AK-TAKO PE, <i>thou, m.</i>  |
| NE APE-TAKO PE, | NE APE-TAKO PE, <i>thou, f.</i> |

| Coptic.                                                                                                                                                                                                                                                                         | Sahidic.                                                                                                                                                                                                                                                                                                     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| $\left. \begin{array}{l} \text{NE } \Delta\text{Q-} \\ \text{NE } \Delta\text{-} \end{array} \right\} \text{ТАКО ПЕ,}$<br>$\left. \begin{array}{l} \text{NE } \Delta\text{C-} \\ \text{NE } \Delta\text{-} \\ \text{NE } \Delta\text{PE-} \end{array} \right\} \text{ТАКО ПЕ,}$ | $\left. \begin{array}{l} \text{NE } \Delta\text{Q-} \\ \text{NE } \Delta\text{-} \end{array} \right\} \text{ТАКО ПЕ, } \textit{he.}$<br>$\left. \begin{array}{l} \text{NE } \Delta\text{C-} \\ \text{NE } \Delta\text{-} \\ \text{NE } \Delta\text{PE-} \end{array} \right\} \text{ТАКО ПЕ, } \textit{she.}$ |

## Plural.

| Coptic.            | Sahidic.                     |
|--------------------|------------------------------|
| NE AN-TAKO ПЕ,     | NE AN-TAKO ПЕ, <i>we.</i>    |
| NE APETEN-TAKO ПЕ, | NE ATETN-TAKO ПЕ, <i>ye.</i> |
| NE AY-TAKO ПЕ,     | NE AY-TAKO ПЕ, <i>they.</i>  |

## The Present Tense Indefinite.

## Singular.

| Coptic.                                                                                 | Sahidic.                                                                                | Bashmuric.                                                                                             |
|-----------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| ΩAI-TAKO,                                                                               | ΩAI-TAKO,                                                                               | ΩAI-TAKO, <i>I am.</i>                                                                                 |
| ΩAK-TAKO,                                                                               | ΩAK-TAKO,                                                                               | ΩAK-TAKO, <i>thou, m.</i>                                                                              |
| ΩAPE-TAKO,                                                                              | ΩAPE-TAKO,                                                                              | ΩALE-TAKO, <i>thou, f.</i>                                                                             |
| $\left. \begin{array}{l} \text{ΩAQ-} \\ \text{ΩAPE-} \end{array} \right\} \text{ТАКО,}$ | $\left. \begin{array}{l} \text{ΩAQ-} \\ \text{ΩAPE-} \end{array} \right\} \text{ТАКО,}$ | $\left. \begin{array}{l} \text{ΩAQ-} \\ \text{ΩALE-} \end{array} \right\} \text{ТАКО, } \textit{he.}$  |
| $\left. \begin{array}{l} \text{ΩAC-} \\ \text{ΩAPE-} \end{array} \right\} \text{ТАКО,}$ | $\left. \begin{array}{l} \text{ΩAC-} \\ \text{ΩAPE-} \end{array} \right\} \text{ТАКО,}$ | $\left. \begin{array}{l} \text{ΩAC-} \\ \text{ΩALE-} \end{array} \right\} \text{ТАКО, } \textit{she.}$ |

## Plural.

|                                                                                         |                                                                                         |                                                                                                         |
|-----------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| ΩAN-TAKO,                                                                               | ΩAN-TAKO,                                                                               | ΩAN-TAKO, <i>we.</i>                                                                                    |
| ΩAPETEN-TAKO,                                                                           | ΩATETN-TAKO,                                                                            | ΩATETEN-TAKO, <i>ye.</i>                                                                                |
| $\left. \begin{array}{l} \text{ΩAY-} \\ \text{ΩAPE-} \end{array} \right\} \text{ТАКО,}$ | $\left. \begin{array}{l} \text{ΩAY-} \\ \text{ΩAPE-} \end{array} \right\} \text{ТАКО,}$ | $\left. \begin{array}{l} \text{ΩAY-} \\ \text{ΩALE-} \end{array} \right\} \text{ТАКО, } \textit{they.}$ |

The Imperfect Tense Indefinite.

Singular.

Coptic.

Sahidic.

|                            |                                           |
|----------------------------|-------------------------------------------|
| NE $\varpi$ AI-TAKO PE,    | NE $\varpi$ AI-TAKO PE, <i>I was.</i>     |
| NE $\varpi$ AK-TAKO PE,    | NE $\varpi$ AK-TAKO PE, <i>thou, m.</i>   |
| NE $\varpi$ APPE-TAKO PE,  | NE $\varpi$ APPE-TAKO PE, <i>thou, f.</i> |
| NE $\varpi$ AQ- } TAKO PE, | NE $\varpi$ AQ- } TAKO PE, <i>he.</i>     |
| NE $\varpi$ APPE- }        | NE $\varpi$ APPE- }                       |
| NE $\varpi$ AC- } TAKO PE, | NE $\varpi$ AC- } TAKO PE, <i>she.</i>    |
| NE $\varpi$ APPE- }        | NE $\varpi$ APPE- }                       |

Plural.

|                               |                                         |
|-------------------------------|-----------------------------------------|
| NE $\varpi$ AN-TAKO PE,       | NE $\varpi$ AN-TAKO PE, <i>we.</i>      |
| NE $\varpi$ APPE-TEN-TAKO PE, | NE $\varpi$ ATETN-TAKO PE, <i>ye.</i>   |
| NE $\varpi$ AY- } TAKO PE,    | NE $\varpi$ AY- } TAKO PE, <i>they.</i> |
| NE $\varpi$ APPE- }           | NE $\varpi$ APPE- }                     |

Singular.

Bashmurić.

|                                           |
|-------------------------------------------|
| NE $\varpi$ AI-TAKO PE, <i>I was.</i>     |
| NE $\varpi$ AK-TAKO PE, <i>thou, m.</i>   |
| NE $\varpi$ ALPE-TAKO PE, <i>thou, f.</i> |
| NE $\varpi$ AQ- } TAKO PE, <i>he.</i>     |
| NE $\varpi$ ALPE- }                       |
| NE $\varpi$ AC- } TAKO PE, <i>she.</i>    |
| NE $\varpi$ ALPE- }                       |

Plural.

|                                         |
|-----------------------------------------|
| NE $\varpi$ AN-TAKO PE, <i>we.</i>      |
| NE $\varpi$ ATETEN-TAKO PE, <i>ye.</i>  |
| NE $\varpi$ AY- } TAKO PE, <i>they.</i> |
| NE $\varpi$ APPE- }                     |

## The 1st Future Tense.

## Singular.

| Coptic.    | Sahidic.   | Bashmuric.                     |
|------------|------------|--------------------------------|
| †NA-TAKO,  | †NA-TAKO,  | †NA, †NE-TAKO, <i>I shall.</i> |
| χNA-TAKO,  | KNA-TAKO,  | KNE-TAKO, <i>thou, m.</i>      |
| TENA-TAKO, | TENA-TAKO, | <i>thou, f.</i>                |
| qNA-TAKO,  | qNA-TAKO,  | qNE-TAKO, <i>he.</i>           |
| CNĀ-TAKO,  | CNA-TAKO,  | CNE-TAKO, <i>she.</i>          |

## Plural.

|               |                 |                           |
|---------------|-----------------|---------------------------|
| TENNA-TAKO,   | TENNA- } TAKO,  | TENNA- } TAKO, <i>we.</i> |
|               | TENA- }         | or TENNE- }               |
| TETENNA-TAKO, | TETNNA- } TAKO, | <i>ye.</i>                |
|               | TETNA- }        |                           |
| CENA-TAKO,    | CENA-TAKO,      | CENE-TAKO, <i>they.</i>   |

## The 2nd Future Tense.

## Singular.

| Coptic.       | Sahidic.      | Bashmuric.                    |
|---------------|---------------|-------------------------------|
| EINA-TAKO,    | EINA-TAKO,    | AINA- } TAKO, <i>I shall.</i> |
|               |               | or AINE- }                    |
| EKNA-TAKO,    | EKNA-TAKO,    | AKNA-TAKO, <i>thou, m.</i>    |
| EPENA-TAKO,   | EPENA-TAKO,   | APENA-TAKO, <i>thou, f.</i>   |
| EQNA- } TAKO, | EQNA- } TAKO, | AQNA- } TAKO, <i>he.</i>      |
| EPENA- }      | EPENA- }      | APENA- }                      |
| ECNA- } TAKO, | ECNA- } TAKO, | ACNA- } TAKO, <i>she.</i>     |
| EPENA }       | EPENA }       | APENA }                       |

Plural.

| Coptic.                  | Sahidic.                                                | Bashmuric.                              |
|--------------------------|---------------------------------------------------------|-----------------------------------------|
| ENNA-TAKO,               | ENNA- } TAKO,<br>NNA- }                                 | ANNA-<br>or<br>ANNE- } TAKO, <i>we.</i> |
| EPETENNA-TAKO,           | ETETNNA- } TAKO, APETENNA-TAKO, <i>ye.</i><br>ETETNA- } |                                         |
| EYNA- } TAKO,<br>OYNA- } | EYNA- } TAKO,<br>OYNA- }                                | EYNA-TAKO, <i>they.</i>                 |

The 3rd Future Tense.

Singular.

| Coptic.                | Sahidic.               | Bashmuric.                         |
|------------------------|------------------------|------------------------------------|
| EIE-TAKO,              | EIE-TAKO,              | EIE-TAKO, <i>I shall.</i>          |
| EKE-TAKO,              | EKE-TAKO,              | EKE-TAKO, <i>thou, m.</i>          |
| EPÈ-TAKO,              | EPÈ-TAKO,              | EPÈ-TAKO, <i>thou, f.</i>          |
| EQÈ- } TAKO,<br>EPÈ- } | EQÈ- } TAKO,<br>EPÈ- } | EQÈ- } TAKO, <i>he.</i><br>EPÈ- }  |
| ECÈ- } TAKO,<br>EPÈ- } | ECÈ- } TAKO,<br>EPÈ- } | ECÈ- } TAKO, <i>she.</i><br>EPÈ- } |

Plural.

|                        |                        |                                     |
|------------------------|------------------------|-------------------------------------|
| ENE-TAKO,              | ENE-TAKO,              | ENE-TAKO, <i>we.</i>                |
| EPETENÈ-TAKO,          | ETETNE-TAKO,           | ETETNE-TAKO, <i>ye.</i>             |
| EYÈ- } TAKO,<br>EPÈ- } | EYÈ- } TAKO,<br>EPÈ- } | EYÈ- } TAKO, <i>they.</i><br>EPÈ- } |

## The 4th Future Tense.

## Singular.

| Coptic.    | Sahidic.             | Bashmuric.                 |
|------------|----------------------|----------------------------|
| ТА-ТАКО,   | ТА-<br>ТАΡΙ- } ТАКО, | ТА-ТАКО, <i>I shall.</i>   |
|            | ТАРЕК-ТАКО,          | <i>thou, m.</i>            |
| ТЕРА-ТАКО, | ТЕРА-ТАКО,           | ТЕРА-ТАКО, <i>thou, f.</i> |
|            | ТАРЕQ-ТАКО,          | <i>he.</i>                 |
|            | ТАРЕС-ТАКО,          | <i>she.</i>                |

## Plural.

|              |                          |
|--------------|--------------------------|
| ТАРН-ТАКО,   | <i>we.</i>               |
| ТАРЕТН-ТАКО, | ТАΛΕΤΕΝ-ТАКО, <i>ye.</i> |
| ТАΡΟΥ-ТАКО,  | <i>they.</i>             |

## The Imperfect Future.

## Singular.

| Coptic.        | Sahidic.       | Bashmuric.                                      |
|----------------|----------------|-------------------------------------------------|
| ΝΑΙΝΑ-ТАКО,    | ΝΕΙΝΑ-ТАКО,    | ΝΑΙΝΕ-<br>or<br>ΝΑΙΝΑ- } ТАКО, <i>I should.</i> |
| ΝΑΚΝΑ-ТАКО,    | ΝΕΚΝΑ-ТАКО,    | ΝΑΚΝΕ-ТАКО, <i>thou, m.</i>                     |
| ΝΑΡΕΝΑ-ТАКО,   | ΝΕΡΕΝΑ-ТАКО,   | ΝΑΡΕΝΕ-ТАКО, <i>thou, f.</i>                    |
| ΝΑQΝΑ- } ТАКО, | ΝΕQΝΑ- } ТАКО, | ΝΑQΝΕ- } ТАКО, <i>he.</i>                       |
| ΝΑΡΕΝΑ- }      | ΝΕΡΕΝΑ- }      | ΝΑΡΕΝΕ- }                                       |
| ΝΑCНА- } ТАКО, | ΝΕCНА- } ТАКО, | ΝΑCΝΕ- } ТАКО, <i>she.</i>                      |
| ΝΑΡΕΝΑ- }      | ΝΕΡΕΝΑ- }      | ΝΑΡΕΝΕ, }                                       |



Plural.

| Coptic.         | Sahidic.       | Bashmuric.                  |
|-----------------|----------------|-----------------------------|
| NANNA-TAKO,     | NENNA-TAKO,    | NANNE-TAKO, <i>we.</i>      |
| NAPETENNA-TAKO, | NETETNA-TAKO,  | NAPETENNE-TAKO, <i>ye.</i>  |
| NAYNA- } TAKO,  | NEYNA- } TAKO, | NEYNE- } TAKO, <i>they.</i> |
| NAPENA- }       | NEPENA- }      | NAPENE- }                   |

The Subjunctive Mood.

Singular.

| Coptic.        | Sahidic.         | Bashmuric.                   |
|----------------|------------------|------------------------------|
| NTA-TAKO,      | NTA-TAKO,        | NTA-TAKO, <i>that I.</i>     |
| NT EK-TAKO,    | NT-TAKO,         | NT-TAKO, <i>thou, m.</i>     |
| NT E-TAKO,     | NT E-TAKO,       | NT E-TAKO, <i>thou, f.</i>   |
| NT EQ- } TAKO, | NEQ, NQ- } TAKO, | NEQ, NQ- } TAKO, <i>he.</i>  |
| NT E- }        | NT E-            | NT E-                        |
| NT EC- } TAKO, | NC- } TAKO,      | NEC- NC- } TAKO, <i>she.</i> |
| NT E- }        | NT E-            | NT E-                        |

Plural.

|                |              |                           |
|----------------|--------------|---------------------------|
| NTEN-TAKO,     | NTN-TAKO,    | NTN-TAKO, <i>we.</i>      |
| NTETEN-TAKO,   | NTETN-TAKO,  | NTETN-TAKO, <i>ye.</i>    |
| NT OY- } TAKO, | NCE- } TAKO, | NCE- } TAKO, <i>they.</i> |
| NT E- }        | NT E-        | NT E-                     |

**The Optative Mood.****Singular.**

| Coptic.        | Sahidic.       | Bashmuric.                  |
|----------------|----------------|-----------------------------|
| МАРІ-ТАКО,     | МАРІ-ТАКО,     | МАΛΙ-ТАКО, <i>I may.</i>    |
| МАРЕК-ТАКО,    | МАРВК-ТАКО,    | МАΛЕК-ТАКО, <i>thou, m.</i> |
| МАРЕ-ТАКО,     | МАРЕ-ТАКО,     | МАΛЕ-ТАКО, <i>thou, f.</i>  |
| МАРЕϣ- } ТАКО, | МАРЕϣ- } ТАКО, | МАΛΕϣ- } ТАКО, <i>he.</i>   |
| МАРЕ- } ТАКО,  | МАРЕ- } ТАКО,  | МАΛЕ- } ТАКО, <i>she.</i>   |
| МАРЕС- } ТАКО, | МАРЕС- } ТАКО, | МАΛΕС- } ТАКО, <i>she.</i>  |
| МАРЕ- } ТАКО,  | МАРЕ- } ТАКО,  | МАΛЕ- } ТАКО, <i>she.</i>   |

**Plural.**

|                |                |                             |
|----------------|----------------|-----------------------------|
| МАРЕН-ТАКО,    | МАРṆ-ТАКО,     | МАΛΕΝ-ТАКО, <i>we.</i>      |
| МАРЕТЕН-ТАКО,  | МАРЕТṆ-ТАКО,   | МАΛΕΤΕΝ-ТАКО, <i>ye.</i>    |
| МАРОΥ- } ТАКО, | МАРОΥ- } ТАКО, | МАΛΟΥ- } ТАΚΟ, <i>they.</i> |
| МАРЕ- } ТАКО,  | ΜΑΡΕ- } ТАКО,  | МАΛЕ- } ТАΚΟ, <i>they.</i>  |

**The Imperative Mood.****Singular and Plural.**

|           |                   |
|-----------|-------------------|
| Λ-ТАКО,   | } <i>destroy.</i> |
| ΛΡΙ-ТАКО, |                   |
| ΜΑ-ТАКО,  |                   |
| ТАКО,     |                   |

**The Infinitive Mood.**

|         |                      |
|---------|----------------------|
| È-ТАКО, | } <i>to destroy.</i> |
| Ṇ-ТАКО, |                      |
| ТАКО,   |                      |

**Participles.**

| Coptic.          | Sahidic.    | Bashmurić.  |
|------------------|-------------|-------------|
| ΧΙΝ,             | ΘΙΝ,        | ΧΙΝ,        |
| ΠΑΧΙΝ ΟΓ ΠΧΙΝΤΑ, | ΠΑΘΙΝ,      | ΠΑΧΙΝ,      |
| ΠΕΚΧΙΝ,          | ΠΕΚΘΙΝ,     | ΠΕΚΧΙΝ,     |
| ΠΕΡΧΙΝ, &c.      | ΠΕΡΘΙΝ, &c. | ΠΕΡΧΙΝ, &c. |

That these are participles is evident from the Arabic, with which they correspond.

**Participles.**

26. The participles are formed by **Ϝ**, **ϜΤ** or **ϜΘ**, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in **ΗΟΥΤ**, Copt. **ΗΥΤ**, Sah. **ΩΟΥΤ**, Copt. **ΟΟΥΤ**, Sah. and **ΛΟΥΤ**, Bash. as **ΤΟΥΒΗΟΥΤ**, Copt. **ΜΩΟΥΤ**, Copt. and **ΜΑΟΥΤ**, Bash.

**Verbs united with particles expressive of time.**

The particles **ΕΤΕ**, Copt. **ΝΤΕΡΕ**, Sah. *when*.

**Singular.**

| Coptic.       | Sahidic.       | Bashmurić.    |
|---------------|----------------|---------------|
| ΕΤΑΙ,         | ΝΤΕΡΙ, ΝΤΕΡΕΙ, | ΕΤΑΙ, ΝΤΕΛΕΙ, |
| ΕΤΑΚ,         | ΝΤΕΡΕΚ,        |               |
| ΕΤΑΡΕ,        | ΝΤΕΡΕ,         | ΕΤΑΡ, ΝΤΕΛΕΡ, |
| ΕΤΑΡ } ΕΤΑΡΕ, | ΝΤΕΡΕΡ, }      | ΝΤΕΡΕ,        |
| ΕΤΑΡ }        | ΝΤΕΡΕΡ, }      |               |

## Plural.

| Coptic.      | Sahidic. | Bashmurić.          |
|--------------|----------|---------------------|
| ÈΤΑΝ,        | ΠΤΕΡΕΝ,  | ÈΤΑΝ, ÌΤΕΛΕΝ,       |
| ÈΤΑΡΕΤΕΝ,    | ΠΤΕΡΕΤÏ, | ÈΤΑΤΕΤΕΝ, ÌΤΕΛΕΤΕΝ, |
| ÈΤΑΥ, ÈΤΑΡΕ, | ΠΤΕΡΟΥ,  | ÌΤΕΛΟΥ, ÌΤΕΛΕΥ.     |

Verbs with the particles  $\Psi$ ΑΤΕ, Copt.  $\Psi$ ΑΝΤΕ, Sah. until.

## Singular.

| Coptic.                    | Sahidic.                    | Bashmurić.    |
|----------------------------|-----------------------------|---------------|
| $\Psi$ Α†,                 | $\Psi$ ΑΝΤΕΙ, $\Psi$ ΑΝ†,   | $\Psi$ ΑΝΤΕΙ, |
| $\Psi$ ΑΤΕΚ,               | $\Psi$ ΑΝΤÏ,                |               |
| $\Psi$ ΑΤΕ,                | $\Psi$ ΑΝΤΕ,                |               |
| $\Psi$ ΑΤΕQ, } $\Psi$ ΑΤΕ, | $\Psi$ ΑΝΤQ, } $\Psi$ ΑΝΤΕ, | $\Psi$ ΑΝΤΕQ, |
| $\Psi$ ΑΤΕC, }             | $\Psi$ ΑΝΤÏ, }              |               |

## Plural.

|                                                                   |                |
|-------------------------------------------------------------------|----------------|
| $\Psi$ ΑΤΕΝ,                                                      | $\Psi$ ΑΝΤÏ,   |
| $\Psi$ ΑΤΕΤΕΝ,                                                    | $\Psi$ ΑΝΤΕΤÏ, |
| $\Psi$ ΑΤΟΥ, $\Psi$ ΑΤΕ, $\Psi$ ΑΝΤΟΥ, $\Psi$ ΑΝΤΕ, $\Psi$ ΑΝΤΟΥ. |                |

Verbs with the particle ÈΝΕ or ÈΝ, if.

## Singular.

| Coptic.         | Sahidic.          |
|-----------------|-------------------|
| ÈΝΔΙ, ÈΝΕΑΙ ΠΕ, | ΕΝΕΙ ΠΕ,          |
| ÈΝΔΚ, ÈΝΕΔΚ ΠΕ, | ΕΝΕΚ ΠΕ,          |
| ÈΝΑΡΕ ΠΕ,       | ΕΝΕΡΕ ΠΕ,         |
| ÈΝΔQ, ÈΝΑΡΕ ΠΕ, | ΕΝΕQ, } ΕΝΕΡΕ ΠΕ, |
| ÈΝΔC, ÈΝΕ Δ ΠΕ, | ΕΝΕC, }           |

## Plural.

|                 |                 |
|-----------------|-----------------|
| ÈΝΔΝ ΠΕ,        | ΕΝΕΝ ΠΕ,        |
| ÈΝΑΡΕΤΕΝ ΠΕ,    | ΕΝΕΤΕΤÏ ΠΕ,     |
| ÈΝΔΥ, ÈΝΑΡΕ ΠΕ, | ΕΝΕΥ, ΕΝΕΡΕ ΠΕ. |

Verbs with the particle  $\omega\text{AN}$ , if, when.

Singular.

| Coptic.                                                                  | Sahidic.                                                             | Bashmurić.                               |
|--------------------------------------------------------------------------|----------------------------------------------------------------------|------------------------------------------|
| $\alpha\iota\omega\text{AN}$ ,                                           | $\epsilon\iota\omega\text{AN}$ ,                                     |                                          |
| $\alpha\kappa\omega\text{AN}$ ,                                          | $\epsilon\kappa\omega\text{AN}$ ,                                    |                                          |
| $\alpha\rho\epsilon\omega\text{AN}$ ,                                    | $\epsilon\rho\omega\text{AN}$ ,                                      | $\alpha\lambda\epsilon\omega\text{AN}$ , |
| $\alpha\varrho\omega\text{AN}$ ,                                         | $\epsilon\varrho\omega\text{AN}$ ,                                   |                                          |
| $\alpha\varsigma\omega\text{AN}$ } $\alpha\rho\epsilon\omega\text{AN}$ , | $\epsilon\varsigma\omega\text{AN}$ } $\epsilon\rho\omega\text{AN}$ , |                                          |

Plural.

|                                                                                                                                         |                                                 |
|-----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------|
| $\alpha\text{N}\omega\text{AN}$ ,                                                                                                       | $\epsilon\text{N}\omega\text{AN}$ ,             |
| $\alpha\rho\epsilon\tau\epsilon\text{N}\omega\text{AN}$ ,                                                                               | $\epsilon\tau\epsilon\tau\eta\omega\text{AN}$ , |
| $\alpha\gamma\omega\text{AN}$ , $\alpha\rho\epsilon\omega\text{AN}$ , $\epsilon\gamma\omega\text{AN}$ , $\epsilon\rho\omega\text{AN}$ . |                                                 |

Verbs with the particle  $\mathring{\text{M}}\text{PAT}\epsilon$ , before.

Singular.

| Coptic.                                                                                      | Sahidic.                                                                                   |
|----------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| $\mathring{\text{M}}\text{PAT}\dagger$ ,                                                     | $\mathring{\text{M}}\text{PAT}\dagger$ ,                                                   |
| $\mathring{\text{M}}\text{PAT}\epsilon\kappa$ ,                                              | $\mathring{\text{M}}\text{PAT}\bar{\kappa}$ ,                                              |
| $\mathring{\text{M}}\text{PAT}\epsilon$ ,                                                    | $\mathring{\text{M}}\text{PAT}\epsilon$ ,                                                  |
| $\mathring{\text{M}}\text{PAT}\epsilon\varrho$ ,                                             | $\mathring{\text{M}}\text{PAT}\bar{\varrho}$ ,                                             |
| $\mathring{\text{M}}\text{PAT}\epsilon\varsigma$ } $\mathring{\text{M}}\text{PAT}\epsilon$ , | $\mathring{\text{M}}\text{PAT}\bar{\varsigma}$ } $\mathring{\text{M}}\text{PAT}\epsilon$ , |

Plural.

|                                                                                           |                                                                                           |
|-------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
| $\mathring{\text{M}}\text{PAT}\epsilon\text{N}$ ,                                         | $\mathring{\text{M}}\text{PAT}\eta$ ,                                                     |
| $\mathring{\text{M}}\text{PAT}\epsilon\tau\epsilon\text{N}$ ,                             | $\mathring{\text{M}}\text{PAT}\epsilon\tau\eta$ ,                                         |
| $\mathring{\text{M}}\text{PAT}\text{O}\gamma$ , $\mathring{\text{M}}\text{PAT}\epsilon$ , | $\mathring{\text{M}}\text{PAT}\text{O}\gamma$ , $\mathring{\text{M}}\text{PAT}\epsilon$ . |

## The Tenses.

### The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, † *I am*, κ, or χ Copt. before λ, μ, ν, ογ, or π, *thou art*, m.: **TE** *thou art*, f.: q, *he is*; c, *she is*; **TEN**, C. **TEN**, **ΤΝ**, S. *we are*; **TETEN**, C. **TETEN**, or **TETN**, S. *ye are*; **CE**, *they are*. Thus, † **κωογν ἡπεκροχρεχ**, *I know thy tribulation*, Rev. II, 9. **qo πνοεικ**, *is an adulterer*, Luke XVI, 18. Sah. **xe q πμαγ** *that he is there*. John XII, 9. Sah.

### The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, **ει**, *I am*; **εκ**, *thou art*, m. **ερε**, *thou art*, f.; **εγ** or **ερε**, *he is*; **εσ** or **ερε**, *she is*; **εν**, Copt. **εν** or **ν**, Sah. *we are*; **ετeten**, **εtetn**, *ye are*; **εγ**, **ογ** or **ερε**, *they are*.

29. The second person f. is **ερε**, (Bash. **ελε**,) but before vowels it is written **επ**, and occasionally, **ερα**, as **ερειρε**, *thou doest*; S. Ming. 258. **ερογεω**, *thou wilt*; S. Zoeg. p. 509. Sometimes it is written **π** **πλοβε**, *thou art mad*; S. Acts XII, 15. The Bash. corresponds as **ελκοογν**, *thou knowest*, Zoeg. 151. **ερε** the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as **ερε πογρητ μοκρ**, *their heart was afflicted*, Matt. XXVI, 22. **ερε ογνιω† γαρ ἡροχρεχ ωωπι**, *for great tribulation shall be*. Matt. XXIV, 21.

30. The Prefix **ερε** appears to be almost indefinite as to time.

31. The third person plural is ΕΥ, but after Τ it is written ΟΥ, as ΦΗΕΤ ΟΥΜΟΥ† ÈΡΟQ, *when they call*. Matt. XXVII, 22.

È is the sign of the participle present as ÈCΩ È ΛΝΟΚ ΟΥCΖΙΜΙ ÑCΑΜΑΡΙΤΗΣ, *to drink, I being (οὔσα) a woman of Samaria*, John IV, 9. Ε ΑΝΟΝ ΖΕΝΡΩΜΕ ΝΕΡΩΜΑΙΟC, Ε ΜÑ ΝΟΒΕ ΕΡΟΝ, *we being men Romans, not being a fault in us*. Sah. Acts XVI, 37.

32. The following examples will serve to show the prefixes of the 2nd present tense, as, ΑΝΟΚ ΔΕ ΕΙ ΖÑ ΤΕΤÑΜΗΤΕ, *but I am among you*, Luke XXII, 27. Sah. ΕΚ ΖΙ ΤΕΖΙΗ ΝÑΜΑQ, *thou art in the way with him*. Matt. V, 25. Sah. ΕQ ΖÑ ΤΠΕ, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, ΑQΝΑΥ ÈΟΥΡΩΜΙ ΕQΖΕΜCΙ, *he saw a man sitting*, Matt. IX, 9. ΝΙΙΒ ΔΕ ΝΑΥ†ΖΟ ÈΡΟQ ΠΕ ΕΥΧΩΜΜΟC, *and the devils besought him saying*, Matt. VIII, 31.

#### Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following particles to the root, ΝΑΙ. *I was*; ΝΑΚ, *thou wast*, m. ΝΑΡΕ, *thou wast*, f. ΝΑQ or ΝΑΡΕ, *he was*; ΝΑC or ΝΑΡΕ, *she was*. Plur. ΝΑΝ, *we were*; ΝΑΡΕΤΕΝ, *ye were*; ΝΑΥ or ΝΑΡΕ, *they were*. The Sahidic is ΝΕΙ, ΝΕΚ, ΝΕΡΕ, ΝΕQ or ΝΕΡΕ, ΝΕC or ΝΕΡΕ. Plur. ΝΕΝ, ΝΕΤΕΤÑ, ΝΕΥ or ΝΕΡΕ. Sometimes the Sahidic is written without the Ε, as, ΝQ, ΝC, ΝÑ, etc.

35. The Imperfect Tense has **πε** frequently following the verb, as, **ογορ ναριτσω πε**, *and taught*, John VII, 14. **νερωοοπ πε πδι πλογορ**, *the word was*, John I, 1. Sah. **ναριβωντ δε πε πιπασχα**, *and the Passover was near*, John XI, 55. **δε νεραζεραττ πε πβολ**, *but he stood without*, John XVII, 16 Sah.

**ναρε** or **νερε** Sah. is generally separated from the verb, and usually occurs before the nominative preceding it, as **ναρε νιμαθenthc θογнт**, *the disciples were assembled*, John XX, 19. S. **νερε περνοб δε πωhre ζн τρωφe**, *and his greater son was in the field*, Luke XXII, 25. Sah. The Bashmuric will probably be written occasionally **нале**.

#### The 1st Perfect Tense.

36. The Prefixes to the 1st Perfect Tense are **αι**, *I*; **ακ**, *thou*, m. **αρε** or **αρ**, *thou*, f. **αγ** or **α**, *he*; **αc** or **α**, *she*; Plur. **αν**, *we*; **αρεten**, **ατετη**, Sahidic, *ye*; **αγ** or **α**, *they*.

37. When **α** occurs in composition it is usually found before the nominative to the verb, as **ηc α πιπνα ολq**, *the spirit took Jesus*, Matt. IV, 1. **α ιc χοοc ναq**, *Jesus said to him*. Sah. Mark XIV, 72. **α πιογδαи τωογн**, *the Jews rose*, Acts XVIII, 12. Sah. **νηет α нιπροφн-тнc χοτογ**, *those things which the Prophets said*, Acts XXVI, 22.

38. Although **α** is used instead of the Prefixes **αq**, **αc** and **αγ**, yet it occurs also with them; as, **α τωφere αcβωνт εφмоγ**, *my daughter hath approached to death*,



Mark. V, 23. ἃ ΠΑΤΑΝΑΣ ΑΡΩΦΕΝΑΡ ἔΒΟΥΝ ἔΠΩΝΤ  
 ΝΙΟΥΔΑΣ, *Satan entered into the heart of Judas.* Luke  
 XXII, 3. ΧΕ Α ΖΗΛΙΑΣ ΟΥΩ ΑΡΕΙ, *that Elias hath now*  
*come.* Matt. XVII, 12. Sah.

#### The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by ΕΤ  
 Copt. and ΝΤ Sah. being added to the first perfect, in  
 all the persons, except that the 2 pers. fem. is ΝΤΑΡ,  
 instead of ΝΤΑΡΕ.

40. The ΝΤΑ, is found in the same position in com-  
 position as the ἃ in the first perfect, thus; ΝΤ Α ΙΥ  
 ΔΕ ΧΟΟC ΕΤΒΕ, *but Jesus spoke concerning,* John XI, 13.  
 Sah. ΕΝΕΜΙ ΧΕ ΠΧΥ ΕΤΑΡΤΩΝΑ ἔΒΟΛΒΕΝ ΝΗΕΤΜΩΟΥΤ,  
*we know that Christ hath risen from the dead.* Rom. VI, 9.

41. The Prefixes are often found after the particle  
 ΧΕ, *that*, and sometimes after ΕΝΕ, *if*; and ΑΛΛΑ, *but*.  
 But the ΝΤ must not be confounded with ΝΤ, *who, which*.

#### The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the  
 auxiliary verb ΝΕ ΠΕ to the prefixes of the perfect, as  
 ΝΕ ΔΙ ΠΕ, *I*; ΝΕ ΔΚ ΠΕ, *thou, m.*; ΝΕ ΔΡΕ ΠΕ, *thou, f.*;  
 ΝΕ ΑΥ ΟΡ Α ΠΕ, *he*; ΝΕ ΔC ΟΡ Α ΠΕ, *she*; Plur. ΝΕ ΑΝ  
 ΠΕ, *we*; ΝΕ ΑΡΕΤΕΝ ΟΡ ΑΤΕΤΝ, ΠΕ, *ye*. S. ΝΕ ΑΥ ΟΡ Α  
 ΠΕ, *they*; as, ΝΕ ΑΡΕΡΖΗΤC ἸΡΙΚΙ ΠΕ, *had begun to de-*  
*cline,* Luke IX, 12. ΝΙΟΥΔΑΙ ΝΕ ΑΥΕΙ ΠΕ ΩΑ ΜΑΡΘΑ,  
*the Jews had come to Martha,* John XI, 19 Sah. ΝΕ ΑΥ-  
 ΝΑΥ ΓΑΡ ἔΡΟΑ ΤΗΡΟΥ ΠΕ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ΠΕ, as, *ΙΗΣΟΥ ΔΕ ΑΥΤΟΝ ΕΒΟΛ, Jesus had gone out*, John V, 13. *ΤΑΙ ΔΕ ΝΕ ΑΚΟΥΑΖΕΤΕ ΝΑ ΠΑΥΛΟΝ, and this had followed Paul*. Acts XVI, 17. Sah.

#### The Present Tense Indefinite.

43. This Tense is formed by adding *ω*, and sometimes *εω* in the Sahidic to the Perfect Tense, as *ωαι, I*; *ωακ, thou, m.*; *ωαρε or ωαρ, thou, f.* *ωαλε, B. ωακ or ωαρε, ωαλε, B. he*; *ωαε or ωαρε, ωαλε, B. she*; Plur. *ωαν, we*; *ωαρετεν, ωατετεν, S. ye*; *ωαγ or ωαρε, ωαλε, Bash. they*.

This Tense sometimes expresses the present, and sometimes the perfect.

#### The Imperfect Tense Indefinite.

44. The Imperfect Tense Indefinite is formed from the preceding by adding *νε* to it, as *ογοζ νε ωαυκ-ονεζ πε, and they had bound him, or he was bound*. Luke VIII, 29. *νε ωαρογωμ πε νεμ νεεθμοκ, he did eat with the gentiles*. Galat. II, 12.

#### The 1st Future Tense.

45. The Prefixes to the first Future are *να* or *νε* Bash. with the Prefixes of the first Present Tense, as, *†να, I*; *κ or χνα, thou, m.*; *τενα, thou, f.*; *qνα, he*; *сна, she*; Plur. *τεнна, तेना, Sah. we*; *тетенна, те-тѣнна, Sah. ye*; *сена, they*; thus: *εσε πιλφοτ ε†να-κογ, to drink the cup which I shall drink?* Matt. XX, 22.

ΤΕΤΝΑΖΜΟΟC ΖΩΤΤΗΥΤΝ, *ye also shall sit.* Matt. XIX, 28. Sahidic.

### The 2nd Future Tense.

46. The characteristics of the second Future are **NA** or **NE** Bash. united with the Prefixes of the second Present Tense, **ΕΙΝΑ**, *I*; **ΕΚΝΑ**, *thou, m.*; **ΕΡΕΝΑ**, *thou, f.*; **ΕΓΝΑ** or **ΕΡΕΝΑ**, *he*; **ΕCΝΑ** or **ΕΡΕΝΑ**, *she*; Plur. **ΕΝΝΑ** or **ΝΝΑ**, *Sah. we*; **ΕΡΕΤΕΝΝΑ** or **ΕΤΕΤΝΝΑ**, **ΕΤΕΤΝΑ**, *Sah. ye*; **ΕΥΝΑ** or **ΟΥΝΑ**, *they*; thus: **ΕΓΝΑΜΟΟΩΕ ΝΤΟΤΩ ΝΡΑΤΩ**, *he will go on foot.* Acts XX, 13. Sah. **ΞΕΚΑC ΖΩΤΤΗΥΤΝ ΕΤΕΤΝΑΠΙCΤΕΥΕ**, *that ye might believe.* John XIX, 35. Sah. **ΟΥΟZ ΠΙΩΛΟΛ ΕΤ ΟΥΝΑΕΡΒΩΚ**, *and the nation that they shall serve,* Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus, **ΕΡΝΑ**. These Prefixes do not always express the Future, for instance they express the present participle, **ΠΕΤΡΟC ΜΗ ΙΩΖΑΝΝΗC ΕΥΝΑΒΩΚ ΕΞΟΥΝ Ε ΠΕΡΠΕ**, *Peter and John entering into the Temple,* Acts III, 3. Sah. and with **ΖΙΝΑ** they express the Subjunctive Mood.

The Coptic has sometimes **ΑΙΝΑ**, **ΑΚΝΑ**, **ΑΡΕΝΑ** etc. as, **ΖΑΡΑ ΑΦΝΑΧΕΜ ΖΛΙ ΖΙΩΤC**, *if he might find any thing upon it,* Mark XI, 13.

### The 3rd Future Tense.

48. The Prefixes of the third Future.

The Prefixes of this Tense are **ΕΙΕ**, *I*; **ΕΚΕ**, *thou, m.*; **ΕΡΕ**, *thou, f.*; **ΕΓΕ** or **ΕΡΕ**, *he*; **ΕCΕ** or **ΕΡΕ**, *she*; Plur. **ΕΝΕ**, *we*; **ΕΡΕΤΕΝΕ**, **ΕΤΕΤΝΕ**, *Sah. ye*; **ΕΥΕ**, **ΕΡΕ**, *they*; thus:

ΕΣΕΜΙCΙ ΝΟΥΩΗΡΙ ΕΥΕΜΟΥ† ΕΠΕΓΡΑΝ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ΕΡΕ ΠΙΡΩΜΙ ΧΑ ΠΕΡΙΩΤ ΝΕΜ ΤΕΡΜΑΥ ΝCΩQ ΟΥΟZ ΕQΕ-ΤΟΜQ ΕΤΕQCΖΙΜΙ, *a man shall leave his father and his mother, and shall cleave to his wife.* Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, ΤΕΧΑΡΙC ΕCΕΩΩΠΕ ΝΗΜΑΝ, *grace be with us*, 2. John 5. Sah. ΧΕΚΑC ΕΡΕ ΟΥΡΩΜΙ ΝΟΥΩΤ ΜΟΥ, *that one man should die*, John XI, 50.

#### The 4th Future Tense.

49. The Prefixes to this Tense are very seldom met with, but we may note a few examples, as, ΠCΑZ ΤΑΟΥΑΖΤ ΝCΩΚ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ΟΥΟZ ΖΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ, *and behold thou shalt conceive*, Luke I, 31. ΤΕΡΑΝΑΥ ΕΠΩΟΥ Μ†, *thou shalt see the glory of God.* John XI, 40. ΤΑΡΝΡΝΟΒΕ ΧΕ ΝΤ-ΝΩΟΟΠ ΑΝ ΖΑ ΠΝΟΜΟC. *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ΩΙΝΕ ΤΑΡΕΤΝΒΙΝΕ. ΤΩΖΗ ΤΑΡΟΥΟΥΩΝ ΝΗΤΝ, *seek, ye shall find; knock, they shall open to you.* Luke XI, 9. Sah.

#### The Imperfect Future Tense.

50. This Tense contains the Prefixes to the imperfect, and ΝΑ the characteristic of the future, as, ΝΑΙΝΑ, ΝΕΙΝΑ, *I*; ΝΑΚΝΑ, ΝΕΚΝΑ, Sah. *thou, m.*; ΝΑΡΕΝΑ, ΝΕΡΕΝΑ, Sah. *thou, f.*; etc. often with ΠΕ, ΟΥΟZ ΘΑΙ ΝΑC-ΝΑΜΟΥ ΠΕ, *and she was about to die*, Luke VIII, 42. ΝΑΡΕ ΠΙΧΟΙ ΓΑΡ ΝΑΖΙΟΥΙ ΜΠΕQΑΟΥΙΝ ΕΜΜΑΥ, *for*

*the ship was to cast out her burden there.* Acts XXI, 3. **ΝΑΡΕΤΕΝΝΑΘΗΤΟΥ ΝΗΙ ΠΕ**, *ye would have given them to me.* Galat. IV, 15. **ΝΕΥΝΑΜΙΩΕ ΠΕ ΝΘΙ ΝΑΖΥΠΕΡΗΤΗΣ**, *my servants would fight,* John XVIII, 36. Sah.

### The Subjunctive Mood.

51. The Prefixes to this Mood are **ΝΤΑ**, *I*; **ΝΤΕΚ**, **ΝΡ**, Sah. *thou, m.*; **ΝΤΕ**, *thou, f.*; **ΝΤΕΚ**, **ΝΤΕ**, **ΝΚ**, **ΝΕΚ**, **ΝΤΕ**, Sah. *he*; **ΝΤΕΚ**, **ΝΤΕ**, **ΝΥ**, **ΝΤΕ**, Sah. *she*; Plur. **ΝΤΕΝ**, **ΝΤΝ**, Sah. *we*; **ΝΤΕΤΕΝ**, **ΝΤΕΤΝ**, Sah. *ye*; **ΝΤΟΥ**, **ΝΤΕ**, **ΝΣΕ**, **ΝΤΕ**, Sah. *they*.

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, **ΝΕΥΣΩΤΜ ΜΝ ΕΤΕΣΜΗ ΝΣΕΝΟΙ ΑΝ**, *they heard a voice, but they understood not,* Sah. Acts IX, 7. **ΣΕΝΑΠΑΡΑΔΙΔΟΥ ΜΜΟΚ Ε ΤΟΟΤΟΥ ΝΝΡΩΜΕ ΝΣΕΜΟΟΥΤΚ**, *they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also **ΕΤΡΕΦΑΛΕ ΝΚΣΜΟΟΣ ΣΙΤΟΥΩΤΚ**, *that he would ascend and sit with him.* Sah. Acts VIII, 31. **ΕΘΡΟΥΕ ΕΒΟΥΝ**, *that they went in,* Acts XIV, 1. **ΣΜ ΠΤΕΥΣΩΤΜ ΕΡΟΚ ΑΥΩ ΝΣΕΝΑΥ ΜΜΑΕΙΝ ΕΝΕΦΕΙΡΕ ΜΜΩΟΥ**, *when they heard and saw the miracles which he did.* Acts IX, 6. Sah. **ΣΜ ΠΤΡΑΩ**, *when I cry.* Ps. IV, 3. Sah.

After the Particles **ΣΙΝΑ**, **ΩΑΝ**, **ΣΩΣΤΕ**, **ΧΕ**, **ΧΕΚΑΣ**, **ΜΗΠΟΤΕ** etc., it is the Subjunctive; as, **ΣΙΝΑ ΝΤΕΤΕΝ ΕΜΙ**, *that ye may know.* Matt. IX, 6.

### The Optative Mood.

52. This Mood has **μαρ** added to the Prefixes of the second Present Tense, as, **μαρι**, *I*; **μαρεκ**, *thou, m.*; **μαρε**, *thou, f.*; **μαρεϚ**, **μαρε**, *he*; **μαρεс**, **μαρε**, *she*; Plur. **μαρεν**, **μαρῖ** Sah. *we*; **μαρεтен**, **μαρεтῖ**, Sah. *ye*; **μαροϚ**, **μαρε**, *they*; thus, **μαρε παι ἄφοτ** CENT, *this cup pass from me*. Matt. XXVI, 39. **μαρεϚναζμεϚ μαρεϚτοϚχοϚ**, *let him deliver him, let him save him*, Psalm XXII, 8. The Bashmuric has **μαλεϚ**, **μαλεν**, etc.

### The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, **сωтем**, *hear thou, hear ye*; **сμοϚ**, *praise thou, praise ye*; or it takes **а**, **αρι**, or **μα** before the root, as, **ἄναϚ οϚοϚ ἄρεϚ ἐρωтен**, *see, and keep you*, Luke XII, 15. **νηετωωνι ἄριφαῆρι ἐρωοϚ**, *heal the sick*, Matt. X, 8. **αριμῆτρε εἰ παπεθοοϚ**, *bear witness of the evil*, John XVIII, 23. Sah. **ἄριφμεγῖ ἰφρη† ἕταϚсaxи немωтен**, *remember, as he spoke with you*, Luke XXIV, 6. **φαι δε ἄριῆμι**, *and know this*, Luke XII, 39. **ἄχοс**, Copt. **αxic**, Sah. *say, say ye*; **ἄμοϚ**, *come*; **ἄλι**, *take*, from **ελ**; **αλοκ**, Zoeg. p. 520. **αλωтῖ**, *suffer ye her*, John XII, 7. Sah. from **λο**. **ἄνι**, *bring*, from **ен** etc.

### The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed by the root itself, but more frequently it has **ἐ** or **ἡ** prefixed, as, **εϚκω†ἡсα сaxи немаϚ**, *seeking to speak*

with him, Luke XII, 46. thus, ἀγταογοϋ ἐςμοϋ ἐρωτεν, *he sent him to bless you*, Acts III, 26. ογορ αὐ ἐπεσχητ ἐναρμοϋ, *and I have come down to deliver them*, Acts VII, 34. ἀφερζητς ἡραιογὶ ἐβολ, *he began to cast out*, Luke XIX, 45. ογορ ἡπε ρλι ψχεμχομ ἡερογῶ, *and no one could answer*, Matt. XXII, 46. ἀγω ἀγαρχει ἡωαχε, *and began to speak*, Acts II, 4. Sahidic.

The Coptic takes π before the verb as a sign of the Infinitive, as ε πκοστ, πρὸς τὸ ἐνταφιάσαι με, *to my burial*, Sah. Matt. XXVI, 12. πσογωνῃ, τὸ ἐπλοτασθαί σε, Sap. 793.

ε is also, used to express the Infinitive with the verbs ορε, τρε, Sah. as, ἀρετενερετεν εερογχα ογρωμι νωτεν ἐβολ ηρερῳτεν, *ye have asked them to release a murderer to you, or that they would etc.*, Acts III, 14. ετρεγχαρεε εροϋ, *to keep him, or that they should keep etc.*, Acts XII, 4. εορεκαίτοϋ, *to do them, σοι ποιῆσαι*, Acts XXII, 10. ετρεϋτ̄ νουγμετανεα ἡπῆλ, *to give repentance to Israel*, Sah. Acts V, 31. νανοϋς ναν ετρενῶω ἡπι μα, ὥδε εἶναι, *good for us to remain here, or that we should remain*, Mark. IX, 5. Sah. εορε νιεθνοϋς ῳτεμ ἐπικαχι, ἀκοῦσαι τὰ ἔθνη, *the gentiles to hear the word, or should hear the word*, Acts XV, 7.

We may here remark that χιν the sign of action and ορε are thus construed, ἐπχιντοϋςῳτεμ ἡῳων, πρὸς τὸ πείθεσθαι αὐτοῦς, Copt. ετρεγῳτῃ ναν, *to obey us, or that they may obey us*, James III, 3. βεν πχιντοϋταϑο, ἐν τῷ ὑποστρέφειν αὐτούς, *in their returning*, Luke II, 43.

### The Participles.

55. The Participles of the Present Tense are expressed by the Prefixes of the 2nd Present Tense, as, **ΑΓΤΩΒΖ ΕΓΧΩΪΜΟC**, *he prayed, saying*, Matt. XXVI, 39. **ΕΥΚΙΜ ΉΤΟΥΛΑΦΕ ΕΥΧΩΪΜΟC**, *wagging their heads, saying*, Matt. XXVII, 39. **ΕΓΜΟΟΩΦΕ ΑΥΩ ΕΓΧΙΘΟC ΕΓCΜΟΥ ΕΠΝΟΥΤΕ**, *walking and leaping, praising God*, Acts III, 8. S.

Participles are also expressed by the Prefixes of the Perfect and the Future with the relative pronoun prefixed, as, **ΉΘΩΟΥ ΔΕ ΕΤΑΥCΩΤΕΜ ΑΥΤΩΟΥ ΉΦΤ**, *οί δὲ ἀκούσαντες, ἐδόξαζον τὸν κύριον, and they hearing*, or (*when they heard*) *glorified God*, Acts XXI, 20. **ΕΤΑΥCΑΙ ΔΕ ΉΝΕΥΒΑΛ ΕΠΩΩΙ**, *and lifting up his eyes*, John VI, 5. **ΟΥΟZ ΝΗΕΘΝΑCΩΤΕΜ ΕΥΕΩΝΗ**, *and those hearing (οί ἀκούσαντες) shall live*, John V, 25. **ΕΘΝΑΤΑΚΟ**, *perituran*, John VI, 27.

Participles are also formed by prefixing **ε** to the signs of the Perfect Tense, as, **ΕΑΥCΩΝCΕΝ**, *παράγγελιας*, Matt. X, 5. **ΕΑΥΤCΑΠ**, *κρίναντες*, Acts XIII, 27. **ΕΑΤΕΤΕΝΕΡCΗΤC ΙCΧΕΝ ΙΛΗΜ**, *ἀρξάμενοι, beginning from Jerusalem*, Luke XXIV, 47.

### The Potential Mood.

56. The Letter **ω**, (**εω** Sahitic.) is often met with between the Prefixes and verbs, being the sign of the Potential Mood. It is found connected with the preformants of the Indicative Mood, and the Negative Prefixes, but is most frequently united with those of the



Future Tenses, thus: **ΝΑΥΣΟΘΝΙ ΧΕ ἈΡΗΟΥ ΣΕΝΑΩΝΟ-  
ΖΕΜ ἸΠΙΧΟΙ ἘΜΑΥ**, *they took counsel whether they could  
save the vessel there*, Acts XXVII, 39. **ΤΕΡΓΕΝΕΑ ΝΙΜ  
ΠΕΤΝΑΕΩΤΑΥΟΣ**, *who can declare his generation*, Acts  
VIII, 33. Sah. **ΝΝΑΕΩΟΥΧΑΙ ΝΖΗΤΩ**, *δεῖ σωθῆναι*, *by  
which we can be saved*, Acts IV, 12. Sah. **ΕΥΧΩἸΜΟC  
ΝΑΩ ΧΕ ΝΙΜ ΕΘΝΑΩΝΟΖΕΜ**, *saying to him, who can be  
saved?* Mark X, 26.

#### Of the Prefix **ΩΟΥ**.

57. M. Quatremère says that **ΩΟΥ**, when placed before verbs serves to indicate that a thing ought to be done, — that it merits to be done; as **ΑΥΤΟΥΤΩΝ ΤΕΡ-  
ΧΙΧ ἘΒΟΛ ἸΩΟΥCΟΛΠC**, *It étendit sa main, qui eût mérité  
d'être coupée.* In composition it appears to express di-  
gnus, as, **ΖΩC ΖΑΝΩΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑἸΩΩΠΙ**,  
*how worthy to be loved (lovely) are thy tabernacles*, Psalm  
LXXXIII, 1. **ΔΑΥΙΔ ΠΙΟΥΡΟ ΠΙΩΟΥΤΑΙΩC**, *David the king,  
very worthy to be honoured.* Prec. Copt. MS. p. 277, 284 etc.  
**ΖΩB ΝΩΟΥΓῶΠΗΡΕ ἸΜΩC**, *things worthy to be admired*,  
Zoeg. 619. Sahidic.

#### The Negative Prefixes.

##### The Negative Prefix **Ν**.

58. The negative Prefixes to verbs are **ΑΝ**, **Ἰ**, with  
**ΑΝ**, **Ν**, **Μ**, **ἸΠΕ**, **ἸΠΑΤΕ**, **ΤΠ**, **ΩΤΕΜ**, which are thus used.



**The Perfect Tense Negative.**

**Singular.**

Coptic.

NETAI AN, *I.*  
 NETAK AN, *thou, m.*  
 NETAPE AN, *thou, f.*  
 NETAQ AN, *he.*  
 NETAC AN, *she.*

**Plural.**

NETAN AN, *we.*  
 NETAPETEN AN, *ye.*  
 NETAY AN, NETA AN, *they.*

**The 1st Future Tense Negative.**

**Singular.**

Coptic.

Sahidic.

Bashmuric.

|           |                 |                      |
|-----------|-----------------|----------------------|
| NTNA AN,  | NTNA, NEINA AN, | NTNE EN, <i>I.</i>   |
| NXNA AN,  | NTNA AN,        | <i>thou, m.</i>      |
| NTENA AN, | NTENA AN,       | <i>thou, f.</i>      |
| NTQNA AN, | NTQNA AN,       | NTQNA EN, <i>he.</i> |
| NTCNA AN, | NTCNA AN,       | <i>she.</i>          |

**Plural.**

|              |             |              |
|--------------|-------------|--------------|
| NTENNA AN,   | NTNNA AN,   | <i>we.</i>   |
| NTETENNA AN, | NTETNNA AN, | <i>ye.</i>   |
| NTCENA AN,   | NTCENA AN,  | <i>they.</i> |



**The 2nd Present Tense Negative.**

60. The second Present Tense Negative is thus formed, **ΝΑΓΟΥΗΟΥ ΑΝ ΜΠΙΟΥΑΙ ΠΟΥΑΙ ΜΜΟΝ**, *he is not far from each one of us*, Acts XVII, 27. **ΝΕΚΩΩΤ ΓΑΡ ΑΝ ΕΞΟ ΠΡΩΜΕ**, *for thou regardest not the face of men*. Mat. XXII, 16. Sah. **ΗΠΕΤΕ ΝΕΚΡΙΝΕ ΗΜΟQ ΑΝ**, *who condemneth not himself*, Rom. XIV, 22. Sah.

**The Perfect Tense Negative.**

61. This Tense in the Coptic is thus presented to us. **ΝΕΤΑΙ ΓΑΡ ΑΝ ΕΘΑΞΕΜ ΝΙΘΜΗ**, *I came not to call the just*, Mark II, 17. **ΟΥ ΓΑΡ ΠΩΗΡΙ ΜΦΡΩΜΗ ΝΕΤΑQΙ ΑΝ**, *for the son of man hath not come*, Mark X, 45.

**The 1st Future Tense Negative.**

62. The following are specimens of the first Future Tense negative, **ΝQΝΑΧΑ ΘΗΝΟΥ ΑΝ**, *he will not leave you*, 1 Cor. X, 13. **ΕΡΕ ΠΡΩΜΕ ΝΑΩΝQ ΑΝ Ε ΟΕΙΚ ΗΜΑΤΕ**, *man shall not live by bread alone*, Mat. III, 4. Sah. **ΝΑΡΕ ΤΜΕΤΟΥΡΟ ΝΤΕ ΦΤ ΝΑΙ ΑΝ**, *the kingdom of God will not come*. Luke XVII, 20. **ΝCΕΝΑΒΟΛQ ΕΒΟΛ ΑΝ**, *which shall not be thrown down*. Mat. XXIV, 2.

**The 2nd Future Tense Negative.**

63. This future occurs without the **ΑΝ**, as **ΠΑΝΑΙ ΔΕ ΝΝΑΟΛQ ΕΒΟΛ ΖΑΡΟQ**, *my mercy I will not take from him*. Ps. LXXXIX, 33. **ΟΥΑΙ ΕΒΟΛ ΝΒΗΤΟΥ ΝΝΕQΛΟQΛΕQ**, *one of them shall not be broken*, Ps. XXXIV, 20. **ΝΝΕΤΕΝ-ΦΟQ ΕΜΕΩΤ ΝΙΒΑΚΙ ΝΤΕ ΠΙCΛ**, *ye shall not have gone over*

*the cities of Israel*, Mat. X, 23. When these Prefixes follow the Particles **ⲭⲉ**, **ⲭⲉⲕⲁⲥ**, **ⲫⲟⲡⲱⲥ**, &c., they express the Subjunctive.

It may perhaps be hardly necessary to observe that the Prefix is sometimes written **Ⲉ** instead of **Ⲛ**.

#### The Negative Prefix **ⲙ**.

64. The following form of this Prefix is only found in the Sahidic and Bashmuri Dialects. viz.

#### The Present Tense.

##### Singular.

Sahidic.

**ⲙⲉⲓ**, *I.*

**ⲙⲉⲕ**, *thou, m.*

**ⲙⲉⲣⲉ**, *thou, f.*

|              |   |                                  |
|--------------|---|----------------------------------|
| <b>ⲙⲉⲙ</b> , | { | <i>he.</i>                       |
| <b>ⲙⲉⲕ</b> , |   | <b>ⲙⲉⲣⲉ</b> , <i>he and she.</i> |
|              |   | <i>she.</i>                      |

##### Plural.

**ⲙⲉⲩ**, **ⲙⲉⲣⲉ**, *they.*

#### The Imperfect Tense.

**Ⲛⲉⲙⲉⲙ**, *he.*

#### The Perfect Tense.

**ⲙⲁⲕ**, *thou, m.*

**ⲙⲁⲙ**, *he.*

**Ⲉ** is found prefixed to this form as the sign of the Participle, as **Ⲉⲙⲉⲙ**, **Ⲉⲙⲉⲕ**, **Ⲉⲙⲉⲩ**, &c.

The Negative Prefix **ΜΠΕ**.

The Present Tense.

| Singular.              |                           | Plural.                   |  |
|------------------------|---------------------------|---------------------------|--|
| Coptic.                |                           | Coptic.                   |  |
| ΜΠΑΙ, <i>I.</i>        |                           | ΜΠΑΝ, <i>we.</i>          |  |
| ΜΠΑΚ, <i>thou, m.</i>  |                           | ΜΠΑΤΕΤΕΝ, <i>ye.</i>      |  |
| ΜΠΑΡΕ, <i>thou, f.</i> |                           | ΜΠΑΥ, ΜΠΑΡΕ, <i>they.</i> |  |
| ΜΠΑΦ, } <i>he.</i>     | ΜΠΑΡΕ, <i>he and she.</i> |                           |  |
| ΜΠΑΣ, } <i>she.</i>    |                           |                           |  |

The Perfect Tense.

Singular.

| Coptic. | Sahidic.                | Bashmuri.              |
|---------|-------------------------|------------------------|
| ΜΠΙ,    | ΜΠΕΙ, ΜΠΙ,              | <i>I.</i>              |
| ΜΠΕΚ,   | ΜΠΕΚ,                   | ΕΜΠΕΚ, <i>thou, m.</i> |
| ΜΠΕ,    | ΜΠΕ,                    | <i>thou, f.</i>        |
| ΜΠΕΦ,   | ΜΠΕΦ, } <i>ΜΠΕ, he.</i> | ΕΜΠΕΦ, <i>he.</i>      |
| ΜΠΕΣ,   | ΜΠΕΣ, } <i>and she.</i> | ΕΜΠΕΣ, <i>she.</i>     |

Plural.

|         |            |                     |
|---------|------------|---------------------|
| ΜΠΕΝ,   | ΜΠΝ, ΜΠΕΝ, | <i>we.</i>          |
| ΜΠΕΤΕΝ, | ΜΠΕΤΝ,     | <i>ye.</i>          |
| ΜΠΟΥ,   | ΜΠΟΥ, ΜΠΕ, | ΕΜΠΟΥ, <i>they.</i> |

ε before the μ is a sign of the Participle.

## The Subjunctive.

## The Imperfect and Perfect Tenses.

## Singular.

Coptic.

ΕΤΕΜΠΙ, *I.*ΕΤΕΜΠЕК, *thou, m.*ΕΤΕΜΠΕ, *thou, f.*

|          |   |         |                    |
|----------|---|---------|--------------------|
| ΕΤΕΜΠΕϞ, | } | ΕΤΕΜΠΕ, | <i>he.</i>         |
| ΕΤΕΜΠΕC, |   |         | <i>he and she.</i> |
|          |   |         | <i>she.</i>        |

## Plural.

ΕΤΕΜΠΕΝ, *we.*ΕΤΕΜΠΕΤΕΝ, *ye.*ΕΤΕΜΠΟΥ, *they.*

These Prefixes in Coptic correspond with ΝΤΕΡΙΤΑ in Sahidic.

## The Negative Prefix ΜΠΑΤΕ.

## The Indicative and Subjunctive.

## Singular.

Coptic.

Sahidic.

ΜΠΑ†,

ΜΠΑ†, *I.*

ΜΠΑΤЕК,

ΜΠΑТК, *thou, m.*

ΜΠΑΤΕ,

ΜΠΑΤΕ, *thou, f.*

|         |   |        |
|---------|---|--------|
| ΜΠΑΤΕϞ, | } | ΜΠΑΤΕ. |
| ΜΠΑΤΕC, |   |        |

|        |   |        |                      |
|--------|---|--------|----------------------|
| ΜΠΑТϞ, | } | ΜΠΑΤΕ, | <i>he.</i>           |
| ΜΠΑТC, |   |        | <i>he &amp; she.</i> |
|        |   |        | <i>she.</i>          |



Plural.

| Coptic.        | Sahidic.                    |
|----------------|-----------------------------|
| ἸΠΑΤΕΝ,        | ἸΠΑΤḢ, <i>we.</i>           |
| ἸΠΑΤΕΤΕΝ,      | ἸΠΑΤΕΤḢ, <i>ye.</i>         |
| ἸΠΑΤΟΥ, ἸΠΑΤΕ, | ἸΠΑΤΟΥ, ἸΠΑΤΕ, <i>they.</i> |

The Imperfect and Pluperfect Tenses.

Singular.

| Coptic.       | Sahidic.                     |
|---------------|------------------------------|
| ΝΕ ἸΠΑ† ΠΕ,   | ΝΕ ἸΠΑ† ΠΕ, <i>I.</i>        |
| ΝΕ ἸΠΑΤΕΚ ΠΕ, | ΝΕ ἸΠΑΤḢ ΠΕ, <i>thou, m.</i> |
| ΝΕ ἸΠΑΤΕ ΠΕ,  | ΝΕ ἸΠΑΤΕ ΠΕ, <i>thou, f.</i> |
| ΝΕ ἸΠΑΤΕϳ ΠΕ, | ΝΕ ἸΠΑΤḢ ΠΕ, <i>he.</i>      |
| ΝΕ ἸΠΑΤΕC ΠΕ, | ΝΕ ἸΠΑΤḢ ΠΕ, <i>she.</i>     |
| &c. &c.       |                              |

The Negative Prefixes ΩΤΕΜ Copt. and ΤḢ Sah.

Singular.

| Coptic.                                                                                            | Sahidic.               |
|----------------------------------------------------------------------------------------------------|------------------------|
| ἸΤΑΩΤΕΜ,                                                                                           | ἸΤΑΤḢ, <i>I.</i>       |
| ἸΤΕΚΩΤΕΜ,                                                                                          | ἸΤḢ, <i>thou, m.</i>   |
| ἸΤΕΩΤΕΜ,                                                                                           | ἸΤΕΤḢ, <i>thou, f.</i> |
| ἸΤΕϳΩΤΕΜ,                                                                                          | ἸḢΤḢ, <i>he.</i>       |
| ἸΤΕCΩΤΕΜ,                                                                                          | ἸΤḢ, <i>she.</i>       |
| $\left. \begin{array}{l} \text{ἸΤΕΩΤΕΜ,} \\ \text{ἸΤΕϳΩΤΕΜ,} \end{array} \right\} \text{ἸΤΕΩΤΕΜ,}$ |                        |
| $\left. \begin{array}{l} \text{ἸΤḢ,} \\ \text{ἸΤΕΤḢ,} \end{array} \right\} \text{ἸΤΕΤḢ,}$          |                        |
| $\left. \begin{array}{l} \text{ἸΤḢ,} \\ \text{ἸΤΕΤḢ,} \end{array} \right\} \text{ἸΤΕΤḢ,}$          |                        |

Plural.

|                    |                     |
|--------------------|---------------------|
| ἸΤΕΝΩΤΕΜ,          | ἸΤḢΤḢ, <i>we.</i>   |
| ἸΤΕΤΕΝΩΤΕΜ,        | ἸΤΕΤḢΤḢ, <i>ye.</i> |
| ἸΤΟΥΩΤΕΜ, ἸCΕΩΤΕΜ, | ἸCΕΤḢ, <i>they.</i> |

## The Subjunctive.

## The Imperfect and Pluperfect Tenses.

## Singular.

Sahidic.

ⲛⲧⲉⲣⲉⲓⲧⲙ, *I.*ⲛⲧⲉⲣⲉⲕⲧⲙ, *thou, m.*ⲛⲧⲉⲣⲉⲧⲙ, *thou, f.*ⲛⲧⲉⲣⲉⲓⲧⲙ, *he.*ⲛⲧⲉⲣⲉⲥⲧⲙ, *she.*

## Plural.

ⲛⲧⲉⲣⲟⲩⲧⲙ, *they.*

## Conditional.

## Singular.

| Coptic.                                              | Sahidic. | Bashmurić.      |
|------------------------------------------------------|----------|-----------------|
| ⲁⲓⲱⲧⲉⲙ,                                              | ⲉⲓⲧⲙ,    | <i>I.</i>       |
| ⲁⲕⲱⲧⲉⲙ,                                              | ⲉⲕⲧⲙ,    | <i>thou, m.</i> |
| ⲁⲣⲉⲱⲧⲉⲙ,                                             | ⲉⲣⲉⲧⲙ,   | <i>thou, f.</i> |
| ⲁⲓⲱⲧⲉⲙ,                                              | ⲉⲓⲧⲙ,    | <i>he.</i>      |
| ⲁⲥⲱⲧⲉⲙ,                                              | ⲉⲥⲧⲙ,    | <i>she.</i>     |
| ⲁⲣⲉⲱⲧⲉⲙ, ⲉⲣⲉⲧⲙ, ⲁⲓⲱⲧⲉⲙ, ⲁⲥⲱⲧⲉⲙ, <i>he &amp; she.</i> |          |                 |

## Plural.

|             |          |              |
|-------------|----------|--------------|
| ⲁⲓⲱⲧⲉⲙ,     | ⲉⲛⲧⲙ,    | <i>we.</i>   |
| ⲁⲣⲉⲧⲉⲛⲱⲧⲉⲙ, | ⲉⲧⲉⲧⲛⲧⲙ, | <i>ye.</i>   |
| ⲁⲩⲱⲧⲉⲙ,     | ⲉⲩⲧⲙ,    | <i>they.</i> |

Another particle with this Prefix in the Sahidic is  
 ⲱⲁⲛ, *if*, as ⲉⲓⲱⲁⲛⲧⲙ, ⲉⲕⲱⲁⲛⲧⲙ, etc.

**The Imperative.**

| Coptic.  | Sahidic. | Bashmurić. |
|----------|----------|------------|
| ἰπερ,    | ἰπῤ,     | ἰπελ,      |
| ἰπενῶρε, | ἰπῤτρε,  | ἰπελτρε.   |

These take the Pronoun Suffixes, as ἰπενῶρι, for which see the auxiliary verb ῶρε, Coptic. τρε, Sahidic which are below.

**The Infinitive.**

| Coptic.   | Sahidic. | Bashmurić. |
|-----------|----------|------------|
| ἔωτεμ,    | ετῤ,     | εωτῤ,      |
| and       | and      |            |
| ἔωτεμῶρε, | ετῤτρε,  |            |
| ἔωτεμῶρε, | ετῤετρε. |            |

These like the above take the Pronoun Suffixes to the verb ῶρε, Coptic and τρε, Sahidic.

**The Auxiliary verb ῶρε, τρε, Sah. to be, to do.**

**Singular.**

| Coptic.      | Sahidic. | Bashmurić.         |
|--------------|----------|--------------------|
| ῶρι,         | τρα,     | <i>I.</i>          |
| ῶρεκ,        | τρεκ,    | <i>thou, m.</i>    |
| ῶρε,         | τρε,     | <i>thou, f.</i>    |
| ῶρεϙ, } ῶρε, | τρεϙ, }  | <i>he.</i>         |
| ῶρεϙ, }      | τρεϙ, }  | <i>he and she.</i> |
|              |          | <i>she.</i>        |

**Plural.**

| Coptic.           | Sahidic.          | Bashmurić.         |
|-------------------|-------------------|--------------------|
| ῶρεν,             | τρεν,             | <i>we.</i>         |
| ῶρετετεν, ῶρετεν, | τρετετεῤ, τρετεῤ, | <i>ye.</i>         |
| ῶροϙ, ῶρε,        | τρεϙ, τρε,        | τροϙ, <i>they.</i> |

65. The Auxiliary is thus used **ΝΗ ΔΕ ΕΤΑΓΘΡΙ-  
ΧΩΝΤ**, *and have made me angry, or have provoked me.*  
Num. XV, 23. **ΑΘΕΡΟ ΝΗΜΟC ΕΧΦΕ ΝΩΙΚ**, *causeth her to  
commit adultery.* Matt. XIX, 9. **ΑΥΤΡΕ ΠΧΟΙ ΑCΑΙ**, *they  
made the vessel that it should be lightened, or they ligh-  
tened the vessel.* Acts XXVII, 38. Sahidic. **†ΝΑΤΡΕΤΕΤΝ-  
ΡΠΜΕΕΥΕ ΠΝΕΡΖΒΗΥΕ**, *I will cause that you remember  
his works, I will remind you of his works,* 1 John 10.  
Sah. **ΜΗΝCΑ ΤΡΑΒΩΚ**, *after my departure.* Acts XX, 29.  
Sahidic. **ΠCΦ ΦΗΕΤΘΕΡΟ ΝΝΑΙ**, *the Lord who doeth these  
things,* Acts XV, 17. **ΕΘΡΟΥΝΑΥ ΕΡΩΟΥ ΝΧΕ ΝΙΡΩΜΙ**,  
*that men may see them,* Matt. XXIII, 5. **ΕΘΡΕΤΕΝΩΩ  
ΕΤΑΙ ΕΠΙCΤΟΛΗ**, *that ye read this epistle,* 1 Thes. V, 26.

66. **ΘΡΕ** and **ΤΡΕ** are signs of the Subjunctive with  
**Ε**, or some sign of the Subjunctive before them, as  
**ΕΘΡΕΚΑΙΤΟΥ**, *that thou mayest do them, or to do them.*  
Acts XXII, 10. **ΕΘΡΕΡΩΩΠΙ ΝΙΩΤ ΝΟΥΜΗΩ ΝΕΘ-  
ΝΟC**, *that he might be the father of many nations,* Rom.  
IV, 18. **ΕΘΡΟΥCΑΧΙ ΝΑΖΡΑΚ**, *that they might speak be-  
fore thee,* Acts XXIII, 30. **ΖΑΠC ΟΝ ΕΤΡΑΝΑΥ ΕΤΚΕΖ-  
ΡΩΜΗ**, *it is necessary also that I should see Rome.* Acts  
XIX, 21. Sah. **ΝΑΝΟΥC ΝΑΝ ΕΤΡΕΝΩΩ ΠΠΑΙ ΜΑ**, *it is  
good for us that we should remain here, or to remain here.*  
Mark IX, 5. Sah. **ΕΘΡΕ ΝΙΘΕΝΟC CΩΤΕΜ ΕΠΙCΑΧΙ**, *that  
the gentiles should hear the word,* Acts XV, 7. **ΕΤΠΤΡΕΡ-  
ΒΩΚ ΕΖΟΥΝ**, *that he would not go in,* Acts XIX, 31. Sah.  
**ΠΗΝCΑ ΤΡΕ ΠΕΩΤΟΡΤΡ ΛΟ**, *after the tumult ceased,* Acts  
XX, 1. Sah. **ΕΤΡΕΥΖΑΡΕΖ ΕΡΟQ**, *to keep him, or that  
they should keep him.* Acts XII, 4. Sah.

It will be seen that **ερε** and **ερε** with the suffixes express also the infinitive.

We may also observe that these auxiliaries, taking the Pronoun suffixes, often lose their distinctive signification, which is absorbed by the following verb.

**The Auxiliary Verb ερ, ῑ, Sah. ελ, Bash. to be, to do.**

67. When the verb **ερ, ῑ** or **ελ**, is joined to a noun, it is a verb, as **ογωινι**, *light*; **ερωγωινι**, *to enlighten or to make light*; **μεερε**, *a witness*; **ερμεερε**, *to bear witness*.

**ερ** is prefixed to verbs, and nouns used verbally, derived from the Greek, as **ναγερασπαζεσε ἰμοϑ**, *they saluted him*, Mark IX, 15. **εγερεελπις επεεραν**, *they shall hope in his name*, Mat. XII, 21. — But **ῑ** in Sah. is very seldom prefixed to words derived from the Greek.

**†**, *to give*, is also an auxiliary, and is joined to **ωϑ**, Copt. **εϑϑ**, Sah. **ελγ**, Bash. *glory*. **†ωϑ**, **†εϑϑ**, Sah. *to give glory, to glorify*. **τοτ**, Copt. **τοοτ**, Sahidic. **ταδτ**, Bash., *the hand*, **†τοτ**, **†τοοτ**, *to give the hand, to help*. **ἰκαε**, *sorrow, grief*, **†ἰκαε**, *to give sorrow, to afflict*.

#### Of Irregular and defective Verbs.

68. Of the verb **πε**, *to be*, which is generally accompanied with a personal Pronoun, as **ανοκ πε**, *I am*. Psalm XLIX, 7. **νωτοκ πε**, *thou art*, Ezech. XXXVIII, 17. **ἱεϑϑ πε**, *he is*, John XIII, 26. **ανον πε**, *we are*, 1. John III, 1. Sah. **νωτωτ πε**, *ye are*, Matt. V, 14. Sahidic.

ΖΑΝΚΟΥΧΙ ΠΕ, *few are*, Mat. XXII, 14. ΝΑΙ ΠΕ, *these are*, John XX, 18. ΤΕ is construed with feminine nouns in the same way, as ΤΑΠΑΖ ΤΕ, John VI, 55.

### The Present Tense.

#### Singular.

Masc.

ΠΕ, *I am*, m.

ΠΕ, *thou art*, f.

ΠΕ, *he or it is*.

Fem.

ΤΕ, *I am*, f.

ΤΕ, *thou art*, f.

ΤΕ, *she or it is*.

#### Plural.

ΝΕ,  $\left. \begin{array}{l} \textit{we} \\ \textit{ye} \end{array} \right\} \textit{are}.$   
 ΠΕ,  $\left. \begin{array}{l} \\ \textit{they} \end{array} \right\}$

### The Imperfect Tense.

#### Sing. and Plural.

ΝΕ ΠΕ, *was or were*, m.

ΝΕ ΤΕ, *was or were*, f.

ΝΕΥ, *were*.

The Irregular Verb ΧΕ, ΧΟ, ΧΩ, or ΧΟΟ, Sah. ΧΑ, Bash. to say.

### The Present Tense.

#### Singular.

Coptic.

†ΧΩ ÌΜΟC, } *I say.*  
 †ΧΟC, }

ΚΧΩ ÌΜΟC, *thou sayest*, m.

ΕΡΧΩ ÌΜΟC, } *ΕΡΕΧΩ ÌΜΟC, he or she says.*  
 ΧΩ ÌΜΟC, }

ΕCΧΩ ÌΜΟC, *she says.*

Singular.

Sahidic.

†xоoc, *I say.*

exω, *thou sayest, m.*

xω ꝑꝓoc, } *he says.*  
 q̄xω ꝑꝓoc, } *he or she says.*  
 exxω ꝑꝓoc, *she says.*

Plural.

Coptic and Sahidic.

tenxω ꝑꝓoc, *we say.*

tetenxω & tet̄nxω ꝑꝓoc, *ye say.*

eyxω ꝑꝓoc, } *they say.*  
 cexω ꝑꝓoc, }

The Imperfect Tense.

Singular.

Coptic.

naixω ꝑꝓoc,

naqxω ꝑꝓoc,

Sahidic.

neixω ꝑꝓoc, *I did say.*

neqxω ꝑꝓoc, *he did say.*

Plural.

naγxω ꝑꝓoc,

neγxω ꝑꝓoc, *they did say.*

The Perfect Tense.

Singular.

Coptic.

aixωtoy,

akxoc,

aqxoc,

acxoc,

Sahidic.

pexaı, *I have said.*

aixωtoy, } *thou, m.*  
 akxoc, }

aqxe, *he.*

aqxoc, } *aqxac, he.*

aqxoc, } *axoc, he or she.*

acxoc, *he and she.*

## Plural.

Coptic.

Sahidic.

ΑΡΕΤΕΝΩ ἴμος, *ye.*ΠΕΧΩΟΥ ἴμος, *they.*ΑΥΧΟΥC, *they.*

ΑΥΧΟΥC,

## The Future Tense.

## Singular.

Coptic.

Sahidic.

ΕΚΕΧΟΥC,

ΕΚΕΧΟΥC, *thou shalt, etc.*

ΕΓΝΑΧΟΥC,

|            |              |
|------------|--------------|
| ΕΓΝΑΧΟΥC,  | } <i>he.</i> |
| ΕΓΝΑΧΟΥΟΥ, |              |

## Plural.

ΤΕΝΝΑΧΕ, *we.*ΤΕΝΑΧΟΥC, *we.*ΕΥΕΧΩΟΥ, *they.*ΕΓΝΑΧΟΥΟΥ, *they.*

## The Imperative Mood.

Coptic.

Sahidic.

ΑΧΟΥC,

ΑΧΙC, *say.*

## The Infinitive.

Coptic.

Sahidic.

ΑΧΟΥ,

ΑΧΙC, *to say.*

## The Perfect Tense.

## Singular.

Coptic.

Sahidic.

Bashmurić.

ΠΕΧΗ,

ΠΕΧΑΙ, ΠΕΧΗ,

*I said.*

ΠΕΧΑΚ,

ΠΕΧΑΚ,

*thou, m.*

ΠΕΧΑΟΥ,

ΠΕΧΑΟΥ,

ΠΕΧΕΟΥ, *he.*

ΠΕΧΑΣ,

ΠΕΧΑΣ,

ΠΕΧΕC, *she.*

ΠΕΧΕ,

|        |                      |
|--------|----------------------|
| ΠΕΧΕ,  | } <i>he and she.</i> |
| ΠΕΧΑΣ, |                      |



Plural.

| Coptic.                   | Sahidic. | Bashmurić.          |
|---------------------------|----------|---------------------|
| ΠΕΧΑΝ,                    |          | <i>we.</i>          |
| ΠΕΧΩΤΕΝ,                  |          | <i>ye.</i>          |
| ΠΕΧΑΥ, ΠΕΧΕ, ΠΕΧΑΥ, ΠΕΧΕ, |          | ΠΕΧΕΥ, <i>they.</i> |

69. ΟΥΟΝ, and ΟΥΝ, Sah. ΟΥΑΝ, Bash. are used for the verb *to have* or *to be*, and ΜΜΟΝ, ΜΝ†, Sah. *not to have*, or *to be*. But when they take the Personal Suffixes after them, they always represent the verb *to have*, with ΜΜΑΥ, which is very often added.

Singular.

| Coptic.           | Sahidic.                       |
|-------------------|--------------------------------|
| ΟΥΟΝΤΗ, ΟΥΟΝ†,    | ΟΥΝΤΑΙ, ΟΥΝ†, <i>I.</i>        |
| ΟΥΟΝΤΑΚ, ΟΥΟΝΤΕΚ, | ΟΥΝΤΑΚ, ΟΥΝΤΚ, <i>thou, m.</i> |
| ΟΥΟΝΤΕ,           | ΟΥΝΤΕ, <i>thou, f.</i>         |
| ΟΥΟΝΤΑQ, ΟΥΟΝΤΕQ, | ΟΥΝΤΑQ, ΟΥΝΤQ, <i>he.</i>      |
| ΟΥΟΝΤΑC, ΟΥΑΝΤΕC, | ΟΥΝΤΑC, ΟΥΝΤΕ, <i>she.</i>     |

Plural.

|                       |                              |
|-----------------------|------------------------------|
| ΟΥΟΝΤΑΝ, ΟΥΟΝΤΕΝ,     | ΟΥΝΤΑΝ, <i>we.</i>           |
| ΟΥΟΝΤΕΤΕΝ, ΟΥΟΝΤΩΤΕΝ, | ΟΥΝΤΕΤΝ, ΟΥΝΤΗΤΝ, <i>ye.</i> |
| ΟΥΟΝΤΟΥ, ΟΥΟΝΤΩΟΥ,    | ΟΥΝΤΑΥ, ΟΥΝΤΕΥ, <i>they.</i> |

Singular.

| Bashmurić.                   |
|------------------------------|
| ΟΥΑΝΤΗ, <i>I.</i>            |
| ΟΥΑΝΤΗQ, ΟΥΑΝΤΕQ, <i>he.</i> |
| ΟΥΑΝΤΗC, <i>she.</i>         |

Plural.

|                        |
|------------------------|
| ΟΥΑΝΤΗΝ, <i>we.</i>    |
| ΟΥΑΝΤΗΟΥ, <i>they.</i> |

The Participle is formed by adding **ϵ**, as **ϵΟΥΟΝΤΕΚ**, *thou having*. The above are also written **ΟΥΟΝΝΤΗ**, **ΟΥΟΝΝΤΑΚ**, **ΟΥΟΝΝΤΑϞ**, etc.

The Negative *not to have*, is thus expressed, and generally with **ϩΜΑϞ**.

### The Present Tense.

#### Singular.

| Coptic.             | Sahidic.      | Bashmuric.          |
|---------------------|---------------|---------------------|
| ̀̀ΜΟΝΤΗ, ̀̀ΜΟΝϩ,    | ϩΜΝϩ, ΜΝϩ,    | ΜΕΝΤΗ, <i>I</i> .   |
| ̀̀ΜΟΝΤΕΚ,           | ϩΜΝΤΚ, ΜΝΤΚ,  | <i>thou, m.</i>     |
| ̀̀ΜΟΝΤΕ,            | ΜΝΤΕ,         | <i>thou, f.</i>     |
| ̀̀ΜΟΝΤΕϞ, ̀̀ΜΟΝΤΑϞ, | ϩΜΝΤΑϞ, ΜΝΤϞ, | ΜΕΝΤΗϞ, <i>he</i> . |
| ̀̀ΜΟΝΤΕϞ, ̀̀ΜΟΝΤΑϞ, | ϩΜΝΤΑϞ, ΜΝΤϞ, | <i>she</i> ,        |

#### Plural.

|                         |               |                       |
|-------------------------|---------------|-----------------------|
| ̀̀ΜΟΝΤΕΝ, ̀̀ΜΟΝΤΑΝ,     | ΜΝΤΑΝ,        | ΜΕΝΤΗΝ, <i>we</i> .   |
| ̀̀ΜΟΝΤΕΤΕΝ, ̀̀ΜΟΝΤΩΤΕΝ, | ΜΝΤΗΤΝ,       | <i>ye</i> .           |
| ̀̀ΜΟΝΤΟΥ, ̀̀ΜΟΝΤΩΟΥ,    | ΜΝΤΑϞ, ΜΝΤΟΥ, | ΜΕΝΤΕϞ, <i>they</i> . |

### The Imperfect Tense.

| Coptic.                       | Sahidic.                 |
|-------------------------------|--------------------------|
| ΝΕ ̀̀ΜΟΝΤΕϞ ΠΕ, <i>he</i> .   | ΝΕ ΜΝΤΚ, <i>thou, m.</i> |
| ΝΕ ̀̀ΜΟΝΤΟΥ ΠΕ, <i>they</i> . | ΝΕ ΜΝΤϞ, <i>he</i> .     |
|                               | ΝΕ ΜΝΤϞ, <i>she</i> .    |

These are sometimes written **̀̀ΜΟΝ Νϩ** or **̀̀ΝΤΗ**, **̀̀ΜΟΝΝΤΑΝ**, **̀̀ΜΟΝΝΤΩΤΕΝ**, etc.

Of Verbs Passive.

70. To what has been said of verbs Passive under Chap. V, we may add the following.

Verbs active are made passive by changing the vowels of the root, as *κω*, *to put*, *κη*, *to be put*, Sah. *μογρ*, *to bind*, *μηρ*, *to be bound*, *αζ*, *to write*, *αη*, *to be written*, Sah. *τωζ*, *to mix*, *τηζ*, *to be mixed*, Sah. *ωωρ*, *to lay waste*, *ωηρ*, *to be laid waste*, Sah.

Verbs active ending in *ο* and in the passive in *ηογτ*, Copt. and in *ηγ* in Sah. as *ταλο*, *to put on*, *ταληογτ*, Copt. *ταληγ*, Sah. *to be put on*, etc.

71. The Participles are formed by adding *ετ*, as *εττακηογτ*, from *τακο*, and *εττακτηογτ*, from *τακτο*; and sometimes by suffixing *τ* also to the end as *ετ-αζογορτ*, from *αζογρ*, Sah.

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

| Coptic. | Sahidic.                  |
|---------|---------------------------|
| ι or τ, | ι or τ, <i>me</i> .       |
| κ,      | κ or γ, <i>thee, m</i> .  |
| †, ι,   | τε or ε, <i>thee, f</i> . |
| ρ,      | ρ, <i>him</i> .           |
| ς,      | ς, <i>her</i> .           |

Plural.

|         |                     |
|---------|---------------------|
| ν, τεν, | ν, τν̄, <i>us</i> . |
| τεν,    | τν̄, <i>you</i> .   |
| ογ,     | ογ, <i>them</i> .   |

## The first Person singular.

72. The **ι** is suffixed to verbs ending in **ο**, as **ΜΑ-ΤΟΥΧΟΙ**, *deliver me*, Ps. CXXXIX, 1. **ΞΑ ΦΗΕΤΑΓΤΑΟΥΟΙ**, *to him that sent me*, John VII, 33. The **τ** is suffixed to other verbs as, **ΟΥΟΣ ΤΕΤΕΝΝΑΣΕΜΤ ΑΝ**, *and ye shall not find me*, John VII, 36. **ΕΚΕΝΑΖΜΕΤ**, *thou shalt save me*, Ps. XLII, 1.

## The second Person singular.

73. **ΠΕΞΕ ΙΗΣ ΝΑΓ ΤΩΝΚ**, *Jesus said unto him rise*, John V, 8. **ΠΚΑΔΚ ΕΒΟΛ**, *to release thee*, John XIX, 10. Sah. **ΤΩΟΥΝΡ ΠΕΤΡΕ**, *rise Peter*, Acts X, 13. Sah. **ΕΓ-ΧΩΡΜΟC ΧΕ ΤΩΟΥΝΡ**, *saying arise*, Acts X, 26. Sabidic. **ΟΥΟΣ CΕΝΑΡΙ† ΕΒΟΛ**, Copt. **ΑΥΩ CΕΝΑΡΙΤΕ ΕΒΟΛ**, Sah. *and shall carry thee out*, f. Acts V, 9. **ΠΕΚΝΑΖ† ΠΕΤΑΡΝΑΖΜΙ**, *thy faith hath saved thee*, f. Mat. IX, 22. **†ΑΛΟΥ ΤΩΟΥΝΙ**, *maid arise*, f. Luke VIII, 54.

## The first Person plural.

74. **ΑΛΛΑ ΝΑΖΜΕΝ ΕΒΟΛΞΑ ΠΙΠΕΤΖΩΟΥ**, *but deliver us from evil*, Mat. VI, 13. **ΓΝΑΤΑΜΟΝ ΕΞΩΒΝΙΜ**, *he will show us all things*, John IV, 25. Sah. **ΑΚΦΑΣΤΕΝ ΙΦΡΗ† ΙΠΙΖΑΤ**, *thou hast tried us as silver*, Psalm LXVI, 10. **ΕΩΞΕ Α ΠΝΟΥΤΕ ΜΕΝΡΕΤΝ**, *if God hath loved us*, 1. John IV, 11. Sahidi c.

**The second Person plural.**

75. ΕΓΕΤΑΜΩΤΕΝ, *he shall make known unto you*, John XVI, 13. ΑΓΜΕΡΙΤΝ, *hath loved us*, Rom VIII. 37. Sahidic.

**The third Person plural.**

76. ΑΓΤΑΜΩΟΥ ΕΝΕΓΧΙΧ, *he showed them his hands*, John XX, 20. ΕΒΟΘΟΥ, Copt. ΕΖΟΤΒΟΥ, Sahidic. *to kill them*, Deut. IX, 28. ΧΕΚΑΣ ΕΓΕΧΙΤΟΥ ΕΥΜΗΡ, *that he might lead them bound*, Acts IX, 21. Sah.

**Of Adverbs.**

77. A few adverbs are formed from nouns by prefixing the letter ε to them, with the article, as ΕΖΟΥ, *a day*, Sah. ΕΠΖΟΥ, *daily*, ΕΦΛΗΟΥ, *in vain*.

But most often adverbs are formed thus ΒΕΝ ΟΥ-  
CΩΟΥΤΕΝ, *ὀρθῶς, rightly*, Luke XX, 21. ΒΕΝ ΟΥΜΕΘΜΗ, *truly*, Luke XX, 21.

The other adverbs will be easily discovered in the course of reading.

**Of the Conjunction ΧΕ.**

78. The conjunction ΧΕ frequently answers to the word *quod*, and generally follows the verbs of seeing, hearing, saying, and declaring; as ΟΥΟΣ ΑΓΝΑΥ ΕΠΟΥ-  
ΩΙΝΙ ΧΕ ΝΑΝΕΓ, *and he saw the light that it was good*. Gen. I, 4. ΧΕ ΘΩΟΥ ΤΕ ΤΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΝΟΥΙ, *for theirs is the kingdom of heaven*, Mat. V, 3.

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It is often united with prepositions, as **ΕΘΒΕ ΧΕ**, **ΕΒΗΛ ΧΕ**, **ΕΦΜΑ ΧΕ**, etc.

### Of Prepositions.

79. 1) Prepositions abound in the Egyptian Language, two or more of them being frequently united in composition; as **ΕΒΟΥΝ Ε**, **ΕΖΟΥΝ Ε**, Sah. *in*; **ΕΒΡΗΙ ΕΧΕΝ**, *above*; **ΕΒΟΛΒΕΝ**, **ΕΒΟΛ ΖΝ**, Sah. *out of*; **ΝΒΡΗΙ ΗΕΝ**, *in*; **СА ПЕСЧТ**, **ЗИ ПЕСЧТ**, and **Ε ΠΕСЧТ**, *beneath, under*. The Preposition **Ε** is frequently found united with others: as **ΕΒΟΥΝ Ε**, *in, into*; **ΕΖΡΗΙ Ε**, *to, towards*; **ΩΑ ΕΖΡΗΙ Ε**, *to* etc.

2) Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as **ΖΑΡΟ**, *to*; **ΖΑΡΟΙ**, *to me*; from **ΖΑ**, *to* and **ΡΟ**, *the mouth*; **ΕΖΡΑ**, *to, before*; from **Ε** *to*, and **ΖΡΑ**, *the face*; etc.

3) The Prepositions are also used in composition with verbs, to express the idea conveyed by the verb and preposition when separated; as **ΩΕ ΕΠΩΩΙ**, *to ascend*; from **ΩΕ**, *to go*, and **ΕΠΩΩΙ**, *above*; **ΙΕΠΕСЧТ**, *to descend*; from **Ι** *to go*, and **ΕΠΕСЧТ**, *beneath*; **ΩΕ ΕΒΟΥΝ**, *to enter*; from **ΩΕ**, *to go*, and **ΕΒΟΥΝ**, *in*.

4) The preposition **ΕΒΟΛ**, very often occurs in connection with verbs; as **QI ΕΒΟΛ**, *to bear, to carry out*; **ΧΑ ΕΒΟΛ**, *to remit*; **СΩΡ ΕΒΟΛ**, *to disperse*; **ΩΡΠ ΕΒΟΛ**, *to reveal, &c.*

5) The Preposition **ΕΒΟΛ** is used with nouns in the same way, as **ΩΗΛ ΕΒΟΛ**, *a paralytic*; **ΧΟΥΩΤ ΕΒΟΛ**, *expectation*; **ΧΩΡ ΕΒΟΛ**, *a dispersion*; **ΒΩΛ ΕΒΟΛ**, *a dissolu-*

tion; &c. It is also used with the same words when used verbally.

6) A considerable number of Prepositions take the Pronoun suffixes, as **ΑΤΩΝΕ**, Copt. *without*, **ΑΤΩΝΟΥΙ**, *without me*, **ΑΤΩΝΟΥΚ**, *without thee*, m., **ΕΘΒΕ**, Copt., **ΕΤΒΕ**, Sah. *of or concerning*, **ΕΘΒΗΤ**, Copt. **ΕΤΒΗΗΤ**, Sah. *concerning me*; **ΕΘΒΗΤQ**, Copt. **ΕΤΒΗΗΤQ**, Sah. *concerning him*; &c. **ΝΕΜ**, Copt. **ΝΜ**, Sah. *with*, **ΝΕΜΗΙ**, Copt. **ΝΜΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝΜΜΑΚ**, Sah. *with thee*; m. **ΝΑΖΡΕΝ**, Coptic. **ΝΑΖΡΝ**, Sahidic. *with, before*. **ΝΑΖΡΑΙ**, *with me, &c.*

7) The following list of Prepositions is given, as they very frequently occur in Coptic, Sahidic and Bashmuric.

| Coptic.                                  | Sahidic.                                |
|------------------------------------------|-----------------------------------------|
| <b>ΑΤΩΝΕ</b> , <i>without</i> .          | <b>ΑΔΝ</b> , <i>without</i> .           |
| <b>ΕΒΟΛ</b> , <i>from, out of</i> .      | <b>ΕΒΟΛ</b> , <i>from, out of</i> .     |
| <b>ΕΒΟΛΒΕΝ</b> , <i>from, out of</i> .   | <b>ΕΒΟΛΖΜ</b> , {                       |
| <b>ΕΒΟΛΟΥΤΕ</b> , <i>before</i> .        | <b>ΕΒΟΛΖΝ</b> , { <i>from, out of</i> . |
| <b>ΕΒΟΛΖΑ</b> , <i>from</i> .            | <b>ΕΒΟΛΖΙΤΜ</b> , {                     |
| <b>ΕΒΟΛΖΙΤΕΝ</b> , <i>from, out of</i> . | <b>ΕΒΟΛΖΙΤΝ</b> , { <i>of, from</i> .   |
| <b>ΕΒΟΛΖΙΤΟΤ</b> , <i>from</i> .         | <b>ΕΒΟΛΖΙΤΟΟΤ</b> , <i>from</i> .       |
| <b>ΕΒΟΛΖΙΩΤ</b> , <i>from</i> .          | <b>ΕΒΟΛΖΙΣΜ</b> , {                     |
| <b>ΕΒΟΛΖΙΧΕΝ</b> , <i>of, from</i> .     | <b>ΕΒΟΛΖΙΣΝ</b> , { <i>of, from</i> .   |
| <b>ΕΜΗΡ</b> , <i>beyond, over</i> .      | <b>ΕΥ</b> , <i>in, to</i> .             |
| <b>ΕΠΕCΗΤ</b> , <i>beneath, under</i> .  | <b>ΕΖΟΥΝ</b> , <i>in, within</i> .      |
| <b>ΕCΚΕΝ</b> , <i>by, near</i> .         | <b>ΕΖΡΑΙ</b> , <i>in, to</i> .          |
| <b>ΕΥ</b> , <i>in, to</i> .              | <b>ΕΖΡΑΙ ΕΧΜ</b> , <i>to</i> .          |
| <b>ΕΒΟΥΝ</b> , <i>in, within</i> .       | <b>ΕΖΡΑΙ ΖΜ</b> , <i>of, from</i> .     |

| Coptic.                                             | Sahidic.                                 |
|-----------------------------------------------------|------------------------------------------|
| ἐβρη, <i>in, to.</i>                                | ΜΝΝСА, <i>after.</i>                     |
| ἐβρη, }<br>ἐχεν, <i>in, above, upon.</i><br>ἐερη, } | ΜΠΜТО, }<br>ΜΠΜТО ΕΒΟΛ, } <i>before.</i> |
| ἐερη ςα, <i>upon.</i>                               | ΜΠΚΩΤΕ, <i>about.</i>                    |
| ἐχεν, <i>upon, above.</i>                           | ΝΑΖΡМ, }<br>ΝΑΖΡН, } <i>to.</i>          |
| ιχω, <i>above.</i>                                  | ΝМ, <i>with.</i>                         |
| ιχεν, <i>from.</i>                                  | ΝΖΟΥΝ, }<br>САΖΟΥΝ, } <i>within.</i>     |
| ΜΕΝΕΝСА, <i>after.</i>                              | ΝΖΗТ, <i>in.</i>                         |
| ΜΠΕΜΘΟ, <i>before.</i>                              | ΠΑΖΟΥ, <i>behind.</i>                    |
| ΝΑΖРА, <i>before.</i>                               | ςΑΡΟ, <i>of, from.</i>                   |
| ΝЕМ, <i>with.</i>                                   | ςΑТМ, }<br>ςΑТН, } <i>night to.</i>      |
| ΝΟΥΕΩΕΝ, <i>without.</i>                            | ςΑΘΗ, }<br>ςΑТΖΗ, } <i>before.</i>       |
| ΝСА, <i>after.</i>                                  | ςМ, }<br>ςН, } <i>in.</i>                |
| ΝТЕН, <i>from.</i>                                  | ςΙРН, <i>before.</i>                     |
| НБНТ, <i>in.</i>                                    | ςΙТМ, }<br>ςΙТН, } <i>from.</i>          |
| НБОУΝ, <i>within.</i>                               | ςΙХМ, <i>on, in.</i>                     |
| НБРН, <i>in.</i>                                    |                                          |
| ΟΥΒЕ, <i>against.</i>                               |                                          |
| ΟΥТЕ, <i>between.</i>                               |                                          |
| ΦΑΖΟΥ, <i>after, behind.</i>                        |                                          |
| ΩΑ, <i>to.</i>                                      |                                          |
| ба, <i>towards.</i>                                 |                                          |
| баθουо, <i>nigh to.</i>                             |                                          |
| барат, <i>under.</i>                                |                                          |
| баро, <i>of, from.</i>                              |                                          |
| батен, <i>nigh to.</i>                              |                                          |
| батот, <i>nigh to, to.</i>                          |                                          |
| батзн, <i>before.</i>                               |                                          |



Coptic.

ḲΑΧΕΝ, {  
ḲΑΧΩ, } *before.*

ḲΕΝ, *in.*

ḲΕΝΤ, *near to.*

ḲΑ, *to.*

ḲΙ, *upon, in.*

ḲΙΜΗΡ, *beyond.*

ḲΙΡΕΝ, *before.*

ḲΙΤΕΝ, *by, from.*

ḲΙΩΤ, *from, of.*

ḲΙΧΕΝ, *upon, in.*

ḲΙΧΩ, *upon, in.*

Of Conjunctions.

80. 8) The conjunction ογος, *and*, is frequently omitted in composition, as ογος αγωγωμ τηροϋ αγκι, *and they all ate (and) were satisfied*. Mat. XV, 37. Copt. ογος ιϷ ḲΑΝΑΓΓΕΛΟϷ ΑΓΙ ΑΓΩΘΕΜΩΙ ḲΙΜΟϷ, *and behold angels came, (and) ministered to him*, Mat. IV, 11. Copt.

9) The Conjunction κε, *and, also*, is placed between the article and the noun; as ḲΤΕΝḲΙΟΓΙ ḲΠΟΥ ΚΕ ΝΑḲ-ΒΕϷ ḲΒΟΛ ḲΙΧΩΝ, *that we may cast away also their yoke from us*. Ps. II, 2. ḲΠΙ ΚΕ ΙΩΤ ḲΤΑḲΤΑΟΓΟϷ, *the Father also, who hath sent him*.

Of Interjections.

81. The principal interjections in Egyptian are ιϷ, or ḲΙΠΠΕ ιϷ, Copt. ḲΙΗΤΕ ιϷ, Sah. *behold!* ογοι, *alas!* *noe to;* and ὦ, *oh!*

## CHAP. VIII.

## Of the Formation of words.

82. In treating of the formation of Egyptian words it is by no means intended to enter upon the controversy, whether nouns or verbs were the original words in language, but to give a simple statement of what the Egyptian presents to us.

83. Primitive words were no doubt short, and generally of one syllable, as ρη, *the sun*; φε, *heaven*; χω, *the lead*; βρε, *food*; &c.

84. Compound words are formed by uniting two or more words, as ρτεφат, *a quadruped*, from ρτε, *four* and φат, *a foot*; ογωμνζηт, *to repent*, from ογωμ, *to consume*, and ζηт, *the heart*, &c. μαῖνουτε, *religious*, from μαῖ, *loving*, νοуτε, *God*, Sah.

Some words are composed of ма, Copt., Sah. and Bash., *a place*, and н, the sign of the genitive, united with other words, as ма̀нмонι, *a pasture, a place to feed*; from ма, and монι, *to feed*, ма̀нφωт, *a refuge, a place to flee to*; from ма, and φωт, *a flight*. ма̀нωωπι, *a habitation*; from ма, and ωωπι, *to dwell*. ма̀н†ζап, *a tribunal*; from ма, and †, *to give*, and ζап, *judgment*.

Some words are composed of ме or маῖ, *loving*, united with other words, as маῖζат, *covetous*; from маῖ, and ζат, *silver*, маῖтаιο, *ambitious*; from маῖ, and таιο, *honour*.

**ΜΕΤ** or **ΜΕΘ**, Copt. and **МНТ**, Sah. are often prefixed to nouns and also to words derived from the Greek; as **ΜΕΤΟΥΡΟ**, *a kingdom*; from **ΜΕΤ** and **ΟΥΡΟ**, *a king*; **ΜΕΤΜΑΤΟΙ**, *an army*; from **ΜΕΤ** and **ΜΑΤΟΙ**, *a soldier*; **ΜΝΤΜΝΤΡΕ**, *a testimony*; from **МНТ** and **МΝΤΡΕ**, *a witness*; Sah. &c.

The word **РЕМ**, Copt. and **РМ**, Sah. **ΛΕМ**. Bash. *a native, an inhabitant, or belonging to*, and the sign of the genitive prefixed to nouns; as **РЕМΝΗΙ**, *a domestic*; from **РЕМ** and **ΗΙ**, *a house*; **РЕМΝΦΕ**, *heavenly*; from **РЕМ** and **ΦΕ**, *heaven*; **РЕМΝΧΗΜΙ**, *an Egyptian*; **РЕМТАРСОС**, *a native of Tarsus*.

**РЕҚ**, Copt. and Sah. **ΛΕҚ**, Bash. added to verbs form compound nouns, as **РЕҚНАΥ**, *an inspector*, from **НАΥ**, *to see*. **РЕҚΩΡΩФ**, Sah. *a minister*, from **ΩΡΩФ**, *to minister*, **ΛΕҚ†ЖЕП**, Bash. *a judge*; from **†ЖАП**, *to judge*.

**СА**, Copt. and Sah. *an artificer*, is used in the formation of some words, as **САНΘΗΧΙ**, *a maker or seller of purple*; from **ΘΗΧΙ**, *purple*. **САНΩΙΚ**, *a baker*; from **ΩΙΚ**, *bread*. **САНΖΟМНТ**, Sah. *an artificer in brass*; from **ΖΟМНТ**, *brass*.

**ХИН**, Copt. and Bash. **СИН**, Sah. prefixed to verbs often denote the presence of the action, so that they then correspond with the infinite of the Greek, with the article; as **ХИНМОΩΙ**, Copt. **СИНΜΟΟФ**, Sah. *the action of going, to go*. With these prefixes verbs are frequently used as nouns; as **ХИНΧΦΟ**, *possession*, from **ΧΦΟ**, *to possess*. **ХИНΘΩ†**, *a preparation*, from **ΘΩ†**, *to prepare*.

**ΩΟΥ**, Copt. and Sah. when prefixed to verbs "serves

to indicate" Quatremère says, "that a thing merits to be done, — that it ought to be done." It consequently expresses *worthiness*; as **ϷΩϷ ϷΑΝΩΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΝΩΩΠΙ**, *How worthy to be loved are thy tabernacles*. Ps. LXXXIII, 1. from **ΜΕΝΡΙΤ**, *beloved*.

**ϷΑ**, Copt., Sah. and Bash. appears to express *a person, master or chief*; as **ϷΑΝΩΕ**, Sah. *a centurion*, or *chief of a hundred men*, from **ΩΕ**, *a hundred*. **ϷΑΜΩΕ**, Sah. *a carpenter, an artificer in wood*. &c.

**ΑΤ** or **ΑΘ**, Copt., Sah. and Bash. which is a negative prefix to nouns.

**ΛΑ**, Copt. *much, greatly*, as **ΛΑΧΑΛ**, *very shady*.

Some nouns are formed from verbs by adding a Letter at the end, as **ϷϷΟΥΟΥΤ**, *a curse*, from **ϷϷΟΥΟΥ**, *to curse*. **ΡΑΒΤ**, *a fuller*; from **ΡΑΒ**, *to wash*; **ΧΑΡΟΥ**, *silence*; from **ΧΑΡΩ**, *to silence*.

## Part IV.

### Of the Dialects.

1. We know very little of the ancient Language of Egypt, and nearly all the remains of it we now possess, have been transmitted to us through the medium of the Coptic, Sahidic and Bashmuric Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word **صعيد** or **الصعيد**, *the Upper or Superior*; and was the Dialect of Upper Egypt,

of which Thebes was the capital; it has therefore been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. Georgius, Valperga, Munter, and others have decided in favour of the Coptic; and Macrizy, Renaudotius, Lacroze, and Jablonsky, with much more appearance of reason, have contended for the Sahidic. Still, however, the question must be very much left to conjecture, as we have not at present sufficient evidence to enable us to decide. Besides these two dialects, which have long been known, there is a third, which was spoken in Baschmour, a Province of the Delta.

The existence of three Dialects in Egypt has been so satisfactorily proved by Quatremère, Engelbreth and other writers, and so fully confirmed by the Bashmouric Fragments which have been discovered and published, that no more need be added to establish the fact. If however any doubt should remain on the mind of any one, the following quotation from a Manuscript work of Athanasius, a Prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it.\* "The Coptic Language," says he, "is divided into three dialects, the Coptic dialect of Misr, the Bahiric, and the Bashmuric: these different dialects are derived from the same language."

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the

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\* Coptic MS. Royal Library Paris, quoted by Quatremère.

Macedonian conquest, which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new words would be found necessary to express them. These words the Greek Language would readily supply, having been previously used by the Apostles of Christ, for a similar object: and it is probable that the Egyptians adopted the terms required, from the Greek writings of the Apostles. But we find in the Coptic and Sahidic Versions of the Scriptures, that the Translators often used Greek words in the Translation when they possessed Egyptian words, which fully expressed the same idea, which proves that the Greek and Egyptian Language were both extensively used at that period.

#### The Coptic Dialect.

2. The Coptic,\*) or as it has been called the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt, the מִצְרַיִם Mizur of the Scriptures. This Dialect is more free from Greek than the Sahidic.

Manuscripts exist in Coptic of nearly the whole of the Sacred Scriptures, of which the Pentateuch, the Book of Job, the Psalms, the Major and Minor Prophets, and the New Testament, with translations, have been published. Liturgies also of the Coptic Church exist in MSS. and the works of some of the early Fathers, the

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\*) The word Coptic was evidently derived from the word ΓΥΠΤΟΣ as pronounced by the Egyptians.

Acts of the Council of Nice, and also the lives of a considerable number of Saints and Martyrs.

**The Sahidic Dialect.**

3. The Sahidic, or more correctly the Thebaic Dialect, was spoken in Upper Egypt. As has been hinted before, it has adopted a greater number of Greek words than the Coptic. The vowels in this dialect are more frequently expressed by lines above the consonants than in the Coptic or Bashmouric; as **ΜῆΝῆΝῆΑ**, *after*, Sahidic. **MENENCA**, Copt. **ΜῆΝῆΜῆΤΟ**, Sah. *before*, **ΜῆΝῆΜῆΤΟ**, Copt.

Fragments of nearly every part of the Old and New Testament exist in Sahidic, but only fragments of the New Testament have as yet been published, and fragments of some of the Lives of Saints and Martyrs.

**The Bashmouric Dialect.**

4. The Bashmouric Dialect was spoken in Bashmour, a Province of the Delta, and agrees in some respects with the Coptic, and in others more nearly resembles the Sahidic.

The inhabitants of the Delta were described by ancient writers\* as wild beasts, leading a wandering life, and living by robbery and plunder, whom the Persians, Greeks and Romans could hardly subdue. This will account in a great measure for the Bashmouric being more rude than the Sahidic.

A few Fragments only of this Dialect exist, and have been published.

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\* Thucyd. l. I. c. 110. and Diod. Sicul. l. II. c. 77.

## Praxis.

Of the first Chapter of St. John's Gospel.

1. **ἮΝ ΤΑΡΧΗ ΝΕ ΠCΑΧΙ ΠΕ ΟΥΟΣ ΠΙCΑΧΙ ΝΑQΧΗ  
ἮΑΤΕΝ Φ† ΟΥΟΣ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙCΑΧΙ.**

*In the beginning was the Word, and the Word was with God, and God was the Word.*

**ἮΝ**, prepos. **ΤΑΡΧΗ**, noun f. with **Τ** the defin. art. f. prefixed **ΝΕ....ΠΕ**, verb. irreg. imper. 3 pers. sing. **ΠCΑΧΙ**, noun m. with **Π** the defin. art. m. prefixed. **ΟΥΟΣ** conjunct. **ΝΑQΧΗ** verb indic. imper. 3. pers. sing. from **ΧΗ**. **ἮΑΤΕΝ**, prepos. **Φ†** noun sing. m. **ΟΥΝΟΥ†**, noun masc. sing. with **ΟΥ** indef. art. prefixed.

2. **ΦΑΙ ἘΝΑQΧΗ ΙCΧΕΝ QΗ ἮΑΤΕΝ Φ†.**

*This was from the beginning with God.*

**ΦΑΙ**, pron. demonstr. sing. m. **ἘΝΑQΧΗ**, verb. imperf. (see above) with **Ἐ** pron. rel. **ΙCΧΕΝ**, prepos. **QΗ**, noun sing.

3. **QΩΒΝΙΒΕΝ ΑΥΩΠΙ ἘΒΟΛQΙΤΟΤQ ΟΥΟΣ ΑΤQΝΟQ  
ἸΠΕ QΛΙ ΩΠΙ ἮΕΝ ΦΗΕΤ ΑQΩΠΙ.**

*All things were made by him, and without him was not anything made, among that which was made.*

**QΩΒΝΙΒΕΝ**, compound adjunct. from **QΩΒ** and **ΝΙΒΕΝ..** **ΑΥΩΠΙ**, verb. perfect 3. pers. plur. from **ΩΠΙ**. **ἘΒΟΛQΙΤΟΤQ**, prepos. with **Q** the pron. suff. 3. pers. sing. **ΑΤQΝΟQ**, prepos. with **Q** pron. suff. **ἸΠΕ**, neg. pref. 3. pers. m. to verb. **ΩΠΙ**, **QΛΙ**, adjunct. neut. **ΦΗΕΤ**, pron. demonstr. and relat. sing. **ΑQΩΠΙ**, verb. perf. 3. pers. sing. see above.



4. ΝΕ ΠΩΝΗ ΠΕ ἔΤΕ ΝΗΗΤΩ ΟΥΟΖ ΠΩΝΗ ΠΕ ΦΟΥ-  
ΩΙΝΙ ΝΗΙΡΩΜΙ ΠΕ.

*In Him was life, and the life was the light of men.*

ΠΩΝΗ, noun sing. with π, the defin. artic. m. pref.  
ἔΤΕ, pron. relat. sing. ΝΗΗΤΩ, prep. with ω suff. ΝΕ...  
ΠΕ, verb. irreg. imperf. 3. pers. sing. ΦΟΥΩΙΝΙ, noun  
sing. with φ def. art. m. pref. ΝΗΙΡΩΜΙ, noun pl. with  
Ν sign of gen. and ΝΙ def. art. plur. m. prefixed.

5. ΟΥΟΖ ΠΙΟΥΩΙΝΙ ΑΦΕΡΟΥΩΙΝΙ ΉΕΝ ΠΙΧΑΚΙ ΟΥΟΖ  
ΜΠΕ ΠΙΧΑΚΙ ΩΤΑΖΟΩ.

*And the light shined in the darkness, and the dark-  
ness did not comprehend it.*

ΑΦΕΡΟΥΩΙΝΙ, verb. perf. 3. pers. sing. from ΟΥΩΙΝΙ  
with ερ prefixed. ΠΙΧΑΚΙ, noun sing. with ΠΙ def. art.  
m. sing. pref. ΩΤΑΖΟΩ, verb perf. 3. pers. sing. with  
ΜΠΕ, (see above) and Ω intensive prefixed, and ω suff.  
from ΤΑΖΟ.

6. ΑΩΩΠΙ ΝΧΕ ΟΥΡΩΜΙ ΕΑΥΟΓΟΡΠΩ ΕΒΟΛΖΙΤΕΝ  
Φ† ΕΠΕΩΡΑΝ ΠΕ ΙΩΑΝΝΗΣ.

*There was a man who was sent by God, whose name  
was John.*

ΝΧΕ, a sign of the nominative. ΟΥΡΩΜΙ, noun sing.  
m. with ΟΥ indef. art. sing. prefixed. Ε, pron. relat. sing.  
ΑΥΟΓΟΡΠΩ, verb. perf. 3. pers. plur. for the pass. sing.  
(see pass. v.) and ω 3. pers. sing. suff. ΕΒΟΛΖΙΤΕΝ, prep.  
ΕΠΕΩΡΑΝ, Ε rel. pron. ΠΕΩ, his m. ΡΑΝ, noun sing. m.  
ΠΕ, verb irreg. imperf.

7. ΦΑΙ ΑΩΙ ΕΥΜΕΤΜΕΘΡΕ ΖΙΝΑ ΝΤΕΦΕΡΜΕΘΡΕ ΗΑ  
ΠΙΟΥΩΙΝΙ ΖΙΝΑ ΝΤΕ ΟΥΟΝΝΙΒΕΝ ΝΑΖ† ΕΒΟΛΖΙΤΟΤΩ.



11. Αἰὶ εἰα ΝΕΤΕΝΟΥϞ ΟΥΟΞ ΝΕΤΕΝΟΥϞ ἸΠΟΥ-  
 ΨΟΠϞ ἔρωου.

*He came to his own, and his own received him not to them.*

εἰα, prep. ΝΕΤΕΝΟΥϞ, adj. plur. with Ϟ suff. ἸΠΟΥ-  
 ΨΟΠϞ, verb. neg. with Ϟ suff. 3. pers. plur. ἔρωου, Dat.  
 pron. plur.

12. ΝΗ ΔΕ ἔΤ ΑΥΨΟΠϞ ἔρωου ΑϞ† ΕΡΨΩΨΙ ΝΩΟΥ  
 ἔερ ΨΗΡΙ ἸΝΟΥ† ΝΗΘ ΝΑΞ† ἔΠΕϞΡΑΝ.

*But those who received him to them, he gave them power to become sons of God, (to) those who believe in his name.*

ΝΗ, pron. demon. plur ΔΕ, conj. ἔΤ, pron. rel. pl.  
 ΑΥΨΟΠϞ, verb. perf. 3. pers. pl. ΑϞ†, verb. perf. 3. pers.  
 sing. from †. ΕΡΨΩΨΙ, noun sing. masc. ΝΩΟΥ, pron.  
 dat. ἔερ, verb. infin. with ἔ pref. the sign of the infin.  
 ΨΗΡΙ, noun plur.

13. ΝΗἔΤΕ ἔΒΟΛΒΕΝ CNOQ AN NE ΟΥΔΕ ἔΒΟΛΒΕΝ  
 ΦΟΥΩΨ ἸNCAPΞ AN NE ΟΥΔΕ ἔΒΟΛΒΕΝ ΦΟΥΩΨ ἸΡΩΜΙ  
 AN NE ΑΛΛΑ ἔΤ ΑΥΜΑCΟΥ ἔΒΟΛΒΕΝ Φ†.

*Those who were not of blood, neither of the will of flesh, nor of the will of man, but who were born of God.*

CNOQ, noun sing. m. AN, adv. negat. ΟΥΔΕ, conj.  
 ἸNCAPΞ, noun sing. m. with Ἰ sign of gen. ΑΥΜΑCΟΥ,  
 verb perf. 3. pers. plur. with ου, plur. suff. from MAC.

14. ΟΥΟΞ ΠΙCAXI ΑϞΕΡ ΟΥCΑΡΞ ΟΥΟΞ ΑϞΨΩΠΙ  
 ἸΪΡΗΙ ἸΪΗΤΕΝ ΟΥΟΞ ΑΝΝΑΥ ἔΠΕϞΩΟΥ ἸΦΡΗ† ἸΠΩΟΥ  
 ἸΟΥΨΗΡΙ ἸΜΑΥΑΤϞ ἸΤΟΤϞ ἸΠΕϞΙΩΤ ΕϞΜΕΞ ἸΞΜΟΤ  
 ΝΕΜ ΜΕΘΜΗΙ.

*And the word was made flesh, and dwelt among us, and we saw his glory, as the glory of the only son of his Father, full of grace and truth.*

ΛΗΡ, verb perf. 3. pers. sing. from ΕΡ. ἄνθρωπος, 2 prepos. the last ΕΝ suff. ἀναγ, verb perf. 1. pers. plur. from ΝΑΥ. ἐπεφῶογ, noun sing. m. with ἐ sign of acc. and πεφ, pref. ἰφρητ, adv. νόγωρη, noun m. sing. with ἡ sign of gen. and ογ indef. art. prefixed. ἡμαγυατq, adj. sing. ἡτοτq, pron. partic. gen. from τοτ, see pronouns. ἡπεφιωτ, noun sing. with ἡ sign of gen. and πεφ prefixed. εφμερ, verb present or part. 3. pers. sing. ἡεμοτ, noun sing. m. with ἡ sign of gen. ηεμ, conj. μεθῆμι, noun sing. f.

15. ἰωαννης εφερμερε εθβητq ογορ ερωω εβολ εφχωῆμος, κε φαι πε φηετ αιχοφ κε φηεθ νηογ μενετωι αφερωορη εροι κε νε ογωορη εροι ρω πε.

*John witnesseth concerning him, and crieth out, saying, that this is he of whom I spake, he who cometh after me hath been before me, for he was before me.*

εθβητq, prepos. with q suff. ερωω εβολ, verb pres. 3. pers. sing. with εβολ, prepos. joined. εφχωῆμος, particip. from χω, and ῆμος particle postfixed. κε, conjunct. but often expletive. αιχοφ, verb perfect. 1. pers. sing. with q suffixed. μενετωι, prepos. with 1. pers. sing. suffixed. αφερωορη, verb perf. 3. pers. sing. from ΕΡ and ωορη, εροι, particle used for pronoun. 1. pers. sing. ρο, he, the same.

16. ΧΕ ΑΝΟΝ ΤΗΡΕΝ ΑΝΘΙ ΕΒΟΛΒΕΝ ΠΕΡΜΟΣ ΝΕΜ  
ΟΥΖΜΟΤ ΝΤΩΕΒΙΩ ΝΟΥΖΜΟΤ.

*Because we all have received out of his fulness, and  
grace for grace.*

ΑΝΟΝ, pron. plur. 1. pers. ΤΗΡΕΝ, adjct. with ΕΝ,  
1. pers. plur. suffixed. ΑΝΘΙ, verb perf. 1. pers. plur.  
from ΘΙ. ΠΕΡΜΟΣ, noun sing. m. with ΠΕΡ prefixed.  
ΟΥΖΜΟΤ, noun sing. with ΟΥ indefin. artic. prefixed.  
ΝΤΩΕΒΙΩ, prepos.: from ΩΕΒΙΩ, with Τ the art. f. and  
Ν prefixed.

17. ΧΕ ΠΙΝΟΜΟC ΑΥΤΗΙC ΕΒΟΛΖΙΤΕΝ ΜΩΥCΗC  
ΠΙΖΜΟΤ ΔΕ ΝΕΜ ΤΜΕΘΜΗΙ ΑΥΩΩΠΙ ΕΒΟΛΖΙΤΕΝ ΙΗΣ ΠΧC.

*For the law was given by Moses, but the grace and  
the truth were by Jesus Christ.*

ΠΙΝΟΜΟC, noun sing. with ΠΙ defin. art. m. ΑΥΤΗΙC,  
verb perf. 3. pers. plur. with C suff. ΤΜΕΘΜΗΙ, noun  
sing. with Τ, defin. art. f.

18. ΦΤ ΜΠΕ ΖΛΙ ΝΑΥ ΕΡΟC ΕΝΕΖ ΠΙΜΟΝΟΓΕΝΗC  
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ΑQCΑΧΙ.

*Not any one hath ever seen God; the only begotten  
of God, he who is in the bosom of his Father, he hath de-  
clared him.*

ΜΠΕ..ΝΑΥ, verb 3. pers. sing. negat. prefixed.  
ΕΝΕΖ, adv. ΚΕΝC, noun sing. with C suffixed. ΝΘΟC,  
pron. 3. pers. sing. ΠΕΤ, pron. relat. ΑQCΑΧΙ, verb perf.  
3. pers. sing.

19. ΟΥΟZ ΘΑΙ ΤΕ ΤΜΕΤΜΕΘΡΕ ΝΤΕ ΙΩΑΝΝΗC  
ΖΟΤΕ ΕΤ ΑΥΟΥΩΡΠ ΖΑΡΟC ΝΧΕ ΝΠΟΥΔΑΙ ΕΒΟΛΒΕΝ

ἸἸΗΒ ἸΖΑΝΟΥΗΒ ΝΕΜ ΖΑΝΛΕΥΙΤΗC ΖΙΝΑ ἸΤΟΥΩΕΝC  
 ΧΕ ἸΘΟΚ ΝΙΜ.

*And this is the testimony of John, when the Jews, who sent to him from Jerusalem Priests and Levites that they might ask him, who art thou?*

ΘΑΙ, pron. def. fem. sing. ΤΕ, verb. irreg. pres. 3. pers. sing. fem. ἸΤΕ, sign of gen. ΖΟΤΕ, adv. ΖΑΡΟC, prep. joined with ΡΟC, a particle representing the pronoun. ΝΙΟΥΖΑΙ, noun with ΝΙ defin. art. plur. prefixed. ἸΖΑΝΟΥΗΒ, noun plur. with Ἰ gen. and ΖΑΝ, indef. art. pl. prefixed. ἸΤΟΥΩΕΝC, verb subjunct. 3. pers. plur. with C suffixed. ἸΘΟΚ, pron. 2. pers. sing. ΝΙΜ, pron. sing.

20. ΟΥΟΖ ΑΟΥΩΝΖ ἸΠΕΡΧΩΛ ἘΒΟΛ ΟΥΟΖ ΑΟΥΩΝΖ  
 ΧΕ ἸΝΟΚ ΔΝ ΠΕ ΠΧC.

*And he confessed and denied not; and confessed that I am not the Christ.*

ΑΟΥΩΝΖ, verb perf. 3. pers. sing. ἸΠΕΡΧΩΛ ἘΒΟΛ, verb. negat. perf. 3. pers. sing. from ΧΩΛ ἘΒΟΛ. ἸΝΟΚ, pron. 1. pers. sing.

#### From the Hymns for the Principal Feasts.

ΠΑΛΙΝ ΟΝ ΑΡΜΟΩΙ  
*Again he walked*  
 ΩΑ ΩΜΟΥΝ CἸΔΥ\*)  
*To Shmoun the second;*  
 ΑΡΧΩΡ ἘΒΟΛ ἸΝΙΧΑΧΙ  
*He dispersed the enemies*  
 ΒΕΝ ΠΙΜΑ ἘΤΕΜΜΑΥ.  
*In that place.*

\*) The name of a city of ancient Egypt.

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of the  
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